# The Congregational Quarterly

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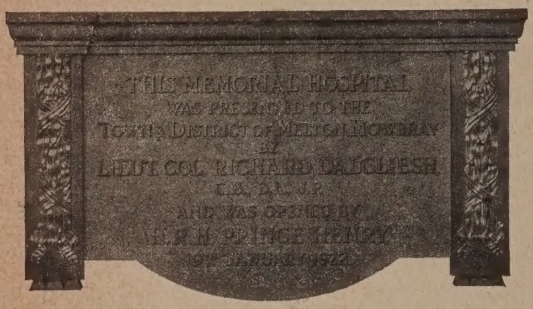


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# The Congregational Quarterly

## EDITORIAL.

COMMENT on the events of the war is quite out of place here, merely because the situation changes so rapidly that by the time these words appear in print they will be hopelessly out of date. We must confine ourselves therefore to the larger issues. One of the most important of these is the question of the effect of the war on religion and on the Christian Churches. That these Churches are suffering grievously both materially and spiritually is only too obvious. It is to be hoped, however, that they have learnt the sharp lessons of the last war and that they will emerge from the present conflict with a less self-centred outlook and a deeper consciousness of their mission to mankind. There are many hopeful signs. Christians everywhere are determined to carry on missionary evangelistic and educational work in spite of all the difficulties. Churches are closing their ranks and forgetting their differences in pursuit of the common cause. They are also in many different ways (of which the issue of the Christian News-letter is not the least effective) seeking to strengthen the faith and courage of the nation and to prepare the way for that final settlement which will one day have to be made. One of the most evil effects of war is that it brings about a certain coarsening of moral fibre. This shows itself in many ways, but particularly by engendering a spirit of hatred and vindictiveness. As the war goes on and atrocities multiply the danger of this will increase. That there are only sporadic outbursts of it at present and that these are generally frowned upon is due to that aftermath of the Christian spirit which still influences unconsciously multitudes of men and women who have long ceased to make any open profession of the faith. Here the Churches have their opportunity. In the past they have too often yielded to the temptation to exalt the letter of Christianity at the expense of the spirit. The result is that in the eyes of many people to-day the religion of the Churches is a matter of laws, dogmas, and institutions rather than of spirit and life. Now, however, the process is being reversed. Under the stress of these hard times we are beginning to see things in a truer perspective. The world is perishing to-day just for lack of those fruits of the Spirit which, if we may so say, are the specialty of the Christian Church. The time will come, and God grant that it may be soon, when the nations of Europe will have to set themselves once more to the task of peace making. It is hardly too much to

say that the whole future of civilization will depend on the extent to which the terms of peace are leavened with the Christian spirit. We have learned to our cost that a revengeful peace is no peace at all, and we must not make that mistake again. There is a better way, and Christians at least know what it is. But the old Adam is very strong in all of us, and it will require every ounce of energy and influence which the Christian Churches can muster to secure a peace settlement on anything like Christian terms. Christians all believe in the parable of the leaven, but they might do more to implement it. It is at once their duty and their privilege to leaven the whole nation with the Christian spirit, and in so doing to earn the blessing promised to peacemakers.

At a recent conference of the American Churches on the international situation, the following recommendations were made:

> Let the Churches maintain the integrity of their essential fellowship in spite of the antagonisms and cleavages which set men over against each other in war: let the Churches seek to create a true ecumenical understanding of the issues which divide the peoples: let the Churches make their prayer, preaching, and conversation truly Christian: let the Churches promote the exchange of greetings, encourage correspondence, and arrange for visitations of deputations and individuals across national frontiers: let the Churches as an ecumenical movement promote their common ministry of preaching and healing to the victims of conflict: let the Churches labor for a just and durable world order.

Counsels of perfection, no doubt. But is it not that for which our Churches stand?—perfection, nothing less.

* * *

THE air is full of discordant voices on what is rather unfortunately called the Reunion of Christendom. Christian unity by all means but *Re*union rather begs the question. It plays into the hands of those who expect the Free Churches to come back into the bosom of the mother Anglican Church or the Anglican Church to return to the allegiance of Rome. No such reunion is within the range of practical politics at present. All discussion of the subject is futile that does not recognize this fact and set about seeking a unity which is not one of organization but of spirit. It should be understood also that there is nothing really wrong in the existence of separate Churches or denominations. Wailing over "our unhappy divisions" and "the rent body of Christ" is altogether beside the mark. It may indeed be fairly contended—and there is ample evidence for it—that these very divisions have stimulated Christian activities and helped to advance the Christian cause. What is wrong however is the spirit of disunity and dissidence which our divisions have sometimes tended to foster, if they have not actually caused it.

The dissidence of Dissent was once a very real evil. It fostered a spirit of jealousy and isolation which made mutual misunderstanding inevitable and barred out anything like friendly co-operation. There is very little of it left now. But before we congratulate ourselves on this, let us be quite sure that we are not creating new lines of cleavage and new causes of offence. The new orthodoxy, as it is called, is rather a sinister portent—not because there is anything wrong with its evangelical witness but because of the rather arrogant way in which it passes judgment on others. For sheer intolerance there is very little to choose between evangelicalism and modernism. Each claims to possess the whole truth, and each fails to understand the other. Intellectual dogmatism is no friend either to truth or charity. As long as it dominates the outlook there can be little hope of the unity of the spirit in the bond of peace.

What then is to be done? The need for unity is obvious and pressing. *Ut omnes unum sint* is a truly Christian aspiration. But a unity forced on us by fear—fear of the spreading Paganism, for instance—will not function well or for long. The same may be said of the unity which seeks only to present to the world the façade of an outward uniformity. Something much deeper is needed and can only be brought about by the rise of a more radical and aggressive Christianity in all the Churches. There is room for rivalry here, but it must be rivalry of the right kind—in good works and zeal for preaching the gospel. Our Free Churches are beginning to set an example, but they have still a long way to go. They do not yet love one another as they ought to do, but they have at least ceased to cut one another's throats. The projected amalgamation of the two Free Church Councils is an excellent move and long overdue, and it is to be hoped that it may speed up the prevention of overlapping. There are hundreds of villages and small towns where there are two or three Free Churches in a population whose needs would be amply met by one. Everyone knows the enormous difficulty of getting Baptists, Methodists, and Congregationalists to pool their resources under such circumstances. It will require many sacrifices and a spirit of give and take, but their willingness to attempt it is surely the acid test of their sincerity over this business of Christian union. As to the wider aspect of the subject we have already indicated that the time is not yet ripe for any grandiose scheme of Church unity. Both Anglicans and Nonconformists need to learn to understand, respect, and love one another more than they do at present. Their Churches are not enemies but allies, all serving the same Master and seeking the same ends, if in different ways. The first step towards a wider unity therefore should be some form of federation based on a mutual recognition of each other's Churchmanship by all the Churches. We are hardly ready yet even for as much as this, but

the need for it is being more widely felt, and those who let prejudice or passion or self-interest stand in the way are guilty of the sin of schism.

* * *

It would appear that almost any stick is good enough to beat Liberalism with in these days. We cannot but wish however that those who are so anxious to wield the rod would do so with a little more discrimination. The wholesale denunciation and misrepresentation of Liberals which some of our young theological lions like to indulge in gets them nowhere and injures them quite as much as their victims. Realizing this, we would like to support Mr. Manning's plea for a repentant Liberalism, interpreting that to mean a *metanoia* which rejects what was evil in its past and is ready for a change of mind and a new start in a new direction. Victorian liberalism, in spite of its tendency to humanism, its naïve confidence in natural science and its optimistic belief in progress, had certain great qualities which give it a permanent title to our gratitude. It brought with it into theological circles a breath of fresh air which, while it led in some quarters to a hasty closing of doors and windows, in others was welcomed for its liberating and bracing effect. It can never be forgotten that liberalism stood for the open-minded acceptance of the ascertained results of literary, scientific, and historical research and criticism. It delivered men from that bondage to the letter which imposed on them an infallible Word or Church. It opened the way for the action of the Spirit of God whose function it is to lead men into all the truth, and it made for ever impossible that antagonism between faith and reason which had worked so disastrously in the past. If in some cases this produced a negative form of rationalism, this was due not to the liberal movement itself but to an illegitimate extension of it. Those who on this account condemn it root and branch to-day, must beware lest in the enthusiasm of their revolt they fall into an obscurantism which is as unjustifiable as it is unnecessary. In these days no such protection for the ark of God is needed. Those who play for safety first by burying their heads in the sand are not as safe as they imagine. The call in these days is all for an adventurous religion, for a Christianity which will break new ground intellectually, socially, and morally. Hence the need for the liberal spirit, for that repentant liberalism which while repudiating much in its past will go on to a more intelligent understanding of God's holy Word and to a livelier faith in God's mighty acts.

Not the least distressing feature of the present situation is the development of a certain divergence, not to say antagonism, between older and younger theologians. Curiously enough, too, it is the older men who are the more liberal minded and forward looking, while their younger contemporaries lean towards conservatism,

try to revive medievalism, and greatly fear the acid of modernity. Now we can make every allowance for those who are almost overwhelmed by the present chaotic condition of life and thought. The Great War and the uneasy peace that followed, culminating in a new and greater war, has bitten deep into the consciousness of the present generation. It has led to a wholesale repudiation of that Victorian *Weltanschauung* which preceded, if it did not cause, the upheaval. Despairing of all human institutions and policies, some have taken refuge in a blank agnosticism and others in the emergency shelters provided by a theology of crisis. Now it is well to remember that every period of idealism is apt to be followed by disillusionment. We must not therefore be too hard on those whose eyes have been opened on a very grim and unfriendly world and whose first impulse is to seek a way of escape. But they will not find one by ignoring facts and creating a fantasy world of their own. While we have every sympathy with their desire for assurance and certitude, we know, and they know, that it is not to be found in any infallibility of Church or dogma, but only in the life of God in the soul of man. Doctrine of course we must have, and it is very important that we should get it right. But doctrine after all is only an attempt to put into words something so deep and great that it defies analysis and transcends all our powers of expression. Would it not be well then for young and old, liberals and orthodox, instead of bickering about their various ways of expressing Christian truth, to get down together to the far more pressing task of preaching the word of God to a pagan and perishing world? There is something almost traitorous about theological controversy just now, as though a beleaguered garrison were to fight among themselves with the enemy at their gates. Whether we call ourselves liberal or modernist or evangelical, we have all one task before us—to preach the gospel of the grace of God. It is a task which will take all the skill and energy we possess, and when we set about it in earnest we shall have no time left for vain disputations.

* * *

A VERY pretty little controversy has been going on of late in Student Christian Movement circles as to the desirability or otherwise of denominational Societies within the Universities. At present the question mainly affects Oxford and Cambridge, in both of which there has been of late a very marked development of the denominational spirit. Time was when a Free Church Society or Nonconformist Union was supposed to meet the needs of all who did not own the Anglican or Roman allegiance. Now, however, there are in each of these ancient seats of learning flourishing Congregational, Baptist, Presbyterian and Methodist Societies consisting mainly of undergraduates of both sexes and more or less loosely connected

with a local church or theological college. Indeed, the multiplication of these denominational theological colleges—three at Oxford and three at Cambridge—is only another indication of the working of that fissiparous tendency which some applaud for its revival of loyalty and others regard as retrograde and disastrous to unity. Zealous supporters of the Student Movement can hardly be blamed if they see in this new development a threat to that united front which they have always so strongly advocated. They feel too, and with some reason, that their organization can fully meet the needs of undergraduate Christians and that denominational societies are therefore unnecessary and undesirable. There are Anglicans, too, who feel the same and who point out that in an academic Society the centre of religious life and activity is, or ought to be, the College Chapel. Ideally, no doubt, this is so. But with the College Chapels as they are at present, the chance of attaining this ideal is so remote as to be hardly worth discussing.

We shall do well therefore to accept the situation as it is. These denominational Societies have come to stay—at least, for a time. And they ought to be welcomed in so far as their existence points to a genuine revival of Church loyalty and concern among these young people. If they are convinced that their Church stands for some truth or principle that is worth preserving at all costs, then their action is justified and we can have for them nothing but praise. And, as we have pointed out elsewhere in these notes, such intensification of denominational loyalty need not in any way hinder the achievement of a real unity in action and witness. What does hinder unity is not difference in ecclesiastical complexion but jealousy, hatred, and uncharitableness. Of that there is no trace among these young people. They have learnt to understand and respect the convictions of those who differ from them, and their attitude is certainly preferable to that of some of their elders, for whom unity spells uniformity and who are prepared to make almost any sacrifice of principle in order to attain it. At the same time it will be a thousand pities if in their denominational zeal students should miss the opportunity of rubbing shoulders with those belonging to other Churches. The Student Movement has always made this possible and has done real service in bringing different types of Christians together for work and worship and so increasing their mutual understanding and respect. Its work in this direction will still be needed.

* * *

THE Education question, in the wider sense, is always with us and has been very much to the fore of late. "The future of our Public Schools" is a familiar headline and a subject of much anxious debate. The fact that some well-known schools have had to close down for lack of means and that the position of others is precarious

can hardly be ignored, and suggests the need for radical measures. After the war the economic difficulty will be much more serious. People everywhere will be poorer and the high cost of a public school will be out of the reach of many who could easily have afforded it in happier times. But the problem is not merely an economic one, it is a social problem as well. Hitherto the public schools have been a preserve of the upper and upper middle classes, and the class distinction which they emphasize ought to have no place in an educational system. If, as some advocate, the Government is asked to help these schools, it will be very difficult to keep them the monopoly of a class. It is claimed for them that with all their defects they have at least shown themselves well able to train men for leadership. If this is true, it is eminently desirable that the opportunity for such training should be put within the reach of all and not confined to a small privileged class. Leadership in the future is more likely to come from the ranks of Labour than from the House of Lords. But, it is objected, if the public schools were to admit a percentage of scholarship boys of the Council and Grammar School type, it would be very difficult to assimilate them, and if this were done with Government help, it would involve a certain loss of independence. Here the example of Oxford and Cambridge is suggestive. Time was when these ancient Universities were the monopoly of a class, and were fed almost entirely from the few public schools. Now, however, the extension of the scholarship system has brought in a large number of able men from all kinds of schools who, in spite of initial difficulties, find themselves quite at home, and whose presence has made the Universities national as they never were before. It is generally admitted by those who know, that the change has been altogether good. It has been helped, no doubt, by the large Government grants which both Universities now receive, and which have involved no loss of independence. There seems no reason in the world why the public schools should not follow this example. As Sir Cyril Norwood has said:

> There are certainly many head masters who, if they could be offered a way by which their schools could become an integral part of the national system benefiting all classes while preserving their freedom, would co-operate with enthusiasm.

We hope that they may have the chance.

Another and far more important aspect of the education problem is that of the religious teaching in day schools. That this has been wholly inadequate and has failed to give to the younger generations any intelligent grasp of the Christian faith is now universally admitted. And it must be remembered that this is just as true of those schools, primary and secondary, which are under the direct ægis of the Church as it is of Government schools, sometimes but

quite mistakenly called godless. Some time ago the *Times* gave voice to the widespread concern on this matter in an article which has since become famous. Unfortunately the only practical suggestion hinted at was that clergy and ministers should be allowed to give religious teaching in Council as in other schools. Such a proposal, quite apart from its controversial aspect, would provide no solution of the problem. The clergy have had their own way in their own schools for years, and there is no evidence that they have had better results than those obtained elsewhere. To train children in the Christian faith is no easy matter. It requires a combination of qualities which very few possess, and such a training in Biblical knowledge as is at present very hard to come by. The basis of all Christian teaching must always be the Bible, and we entirely agree with Mr. Maurice Jacks when he says, "Let us stick to the Bible and remember that we are teaching not history or literature but religion". But to teach the Bible *as religion* can only be done by men and women who have found in the Bible the source and inspiration of their own religious life, and who are eager to pass on to children, as they are able to hear it, something of its wonder and power.

But this is only half the battle. Even with the best will in the world there is not much that can be done with a daily Scripture lesson of twenty minutes, especially if it be regarded as an extra and out of all relation to the general work of the school. Religious teaching is not just one subject among others, like arithmetic or geography, for religion is more than a "subject". It is, or ought to be, the motive force and guiding principle of all life, whether at home, at school, or in the world. To teach children to put the will of God in the centre of their lives and to do all things to His glory requires a combination of influences and a force of example in which home and school, teachers and parents must co-operate. Atmosphere is something that does matter and something to which children are peculiarly sensitive. More can be done through it than by direct instruction, and in a purely secular atmosphere religious teaching has but little chance.

But, it will be said, all this implies an educational revolution, and it is hopeless to expect all education to be reorganized on a religious basis. It may be so, but that is the goal at which we must aim, and it is always well to aim high. After all, Christians are always seeking the Kingdom of God, the rule of God in the lives and hearts of men. They are not daunted because it is a high and hard quest. The end they seek may be far off, but meanwhile there is much work to be done. Agreed syllabuses are excellent things, but they can be still further improved and the use of them extended. Then there must be further provision made for the proper training of teachers in Biblical knowledge and the teaching of religious truth.

The whole subject too must be lifted above that atmosphere of controversy by which it has been too often clouded. Above all, it must be remembered that in this matter we seek first the interests and well-being of the child. The Churches have a great opportunity here, if they will but rise to it.

* * *

The question of the influence of the trade in alcohol on the social, economic, and political life of the nation is one of the deepest interest and complexity. It has been, and still is, a fruitful cause of strife and discussion, and, for reasons which are sufficiently well known, it assumes a greater importance in war time. We can, therefore, accord a very special welcome to a book by Dr. G. B. Wilson entitled *Alcohol and the Nation* (Nicholson & Watson, 63s.). Dr. Wilson is well known as an expert on this subject. He has given to it a lifetime of study and, though himself a strong temperance man, he is perfectly fair minded and keeps an even balance between the contending factions. He has therefore produced a book which will be indispensable to all who are interested in human welfare for a long time to come. It gives a survey, at once meticulous and comprehensive, of the various aspects of the Drink question during the period from 1800 to 1935. At the very outset Dr. Wilson warns his readers that

> the Drink problem is one of great complexity, in which the investigator who relies solely on statistical evidence and ignores the human factor may find himself committed to conclusions which are contrary to human experience.

And although his book contains a most formidable array of statistics he bids us remember that statistical data are inadequate and that conclusions drawn from them must be received with caution.

Dr. Wilson's object therefore is to get at the facts. This is especially important in connection with a subject which has been peculiarly liable to distortion by fanatical reformers on the one hand, and vested interests on the other. Thus it is well that we should learn all about the chemistry of alcohol, its food value and the alcoholic content of various drinks, about the Licensing system, tied houses and the political influence of "the Trade", about wartime restrictions, clubs, temperance reform, and the medical aspect of alcoholism. All these and many other kindred subjects are thoroughly and objectively treated in Dr. Wilson's fascinating pages. The book as a whole leaves an indelible impression of the gravity and urgency of the question with which it deals. It is an economic question, and the economic factor is of the utmost importance. But far more important is the moral and social factor. Drink is a subtle and powerful enemy of moral progress as well as of material prosperity. Everyone who has the highest interests of

the country at heart knows the havoc it can work unless kept within bounds. In war-time especially the need for restricting the sale of drink is obvious and pressing. We wish that our Government were more alive to the need and more brave in meeting it. The Liquor Control Board did real service in the last war, and something like it is badly wanted now.

* * *

THE problem of the Refugees is still very much with us and has become more difficult and complex under war conditions. It is not perhaps generally realized that in September last there were in this country more than eighty-two thousand men, women, and children who had fled from persecution in Germany, Austria, and Czechoslovakia. Most of them were only here as migrants under pledge to re-emigrate within a reasonable time. The war, of course, has made this very difficult, and in some cases impossible. There are still thousands who depend on voluntary organizations for help or support, and the burden has now become far too heavy for private charity to bear. Therefore the two main voluntary associations concerned—the Christian Council for Refugees and the Central Jewish Council for Refugees—have together appealed for Government help. This has been granted on quite a generous scale, but only on condition that private individuals who are at present maintaining refugees continue to do so, and that voluntary associations raise not less than £1 for every £1 contributed by the Government. Thus there is ample scope for further charitable effort, and the need for it is pressing. There is equal need also for help of another kind. The outbreak of war has greatly intensified the sufferings and anxieties of refugees. Many of them are undergoing a terrible strain, and need moral and spiritual support, as well as financial. Suggestions to this end are made in a leaflet entitled *Entertaining our Refugee Guests*. This, together with a pamphlet, *The Present Position of the Refugees,* may be obtained from the Secretary, Refugee Council, Bloomsbury House, London, W.C.1, and to him also subscriptions and offers of service may be sent.

W. B. S.

# THEOLOGY IN THE MODERN WORLD.

By Dr. W. B. Selbie.

It may fairly be taken for granted that our modern world has little or no use for theology. Once regarded as the Queen of the Sciences, theology has now to take a very lowly place. In an ancient University like Oxford it is still reckoned as the first of the Faculties and doctors of Theology take precedence of all others. But there are great modern Universities where it is not studied at all, and in those that find a place for it the number of its students tends constantly to decrease. It has become indeed a specialized subject, relegated to special colleges intended only for those who have a professional interest in it. For the average man theology means little or nothing. His interests lie in other directions, and he is so fully occupied with the business of living that such contacts with theology as he may have had, have left him with the feeling that it is all very remote from reality. One main reason for this may, without doubt, be found in the prevalence of what is commonly called humanism. By this is meant, not the humanism of the Renaissance, or the humanitarianism of the 18th century or the positivism of the 19th or the philosophical humanism of certain modern Americans like Crutch and Babbitt. It is rather an attitude of mind, an atmosphere, what the Germans call a *Weltanschauung*, produced partly by the breakdown of religion in the Great War, but mainly by the immense powers with which modern scientific discoveries have endowed mankind. Humanity is suffering from swelled head. Man sees himself as the master of his fate and the captain of his soul. He feels himself able to remould life according to his heart's desire. He believes that he can build up a new world by the application of the powers he now holds in his hands. Hence the communist and fascist ideologies, the worship of nation and race and the psychological determinism which leave God out of the picture and see in religion nothing but a form of infantilism.

Yet it is quite obvious that all is not well even in this brave new world. Wars and rumours of wars, chronic unemployment and under-nourishment, side by side with selfish luxury, pleasure seeking and a mad race for wealth, all bear witness that our boasted civilization has somehow missed its way and that we are further than ever from realizing the Christian ideal of a kingdom of God. But, we may be asked, what has theology to do with all this? And we answer, Everything. Is it not the modern fashion to ascribe most of our ills and troubles to a wrong ideology or a conflict of ideologies? Well and good. But what does this blessed

world ideology mean but what in other connotations we call theology? The trouble with human beings is that they are so incurably theistic. When they have emptied every niche in the Pantheon they at once fill them up again with new gods of their own making. As the American humanist Irving Babbitt says,

> The honest thinker, whatever his own preferences, must begin by admitting that though religion can get along without humanism, humanism cannot get along without religion.

So just as they speak in prose without being aware of it, most men and women have not merely a religion but a theology, though it may be quite unconscious and wholly inarticulate. They make unto themselves gods in their own image. They worship that which they count most precious and their values are often sadly astray. The most popular idol to-day is undoubtedly material force, armies, guns, and aeroplanes. In these men put their trust and the fear of them is the beginning of wisdom. Others are devoted to the nation or the race. It claims them body and soul. Others worship wealth—Mammon, that least erected fiend that ever fell from heaven—while others yield themselves to the pleasures of the senses, "whose god is their belly and who glory in their shame". Thus there are gods many and lords many, and even the tacit acceptance of them implies a theology. Their devotees may call themselves atheists but they are nothing of the kind.

Now it is the task of the Christian Church in a world thus given up to idolatry and superstition to proclaim the true God and to lead men to worship Him in spirit and in truth. This again implies a theology and one that can speak to men in language which they can comprehend, which is not merely an academic study but a practical programme.

In his great Gifford lectures on *The Human Situation,* Prof. Macneile Dixon writes:

> A religion which is to live must be fitted into the whole system of the believer's thought, directing as well as inspiring his every decision, both public and private. It should provide him with a touchstone, a way of looking at nature, the world, and himself which harmonises his ideas and meets his daily requirements. The principles of a man's religion (*i.e.*, his theology) should be in the most intimate relation with his secular occupations and undertakings, and these principles so clearly defined as to assist and support all his judgments. A consummation devoutly to be wished, but no easy matter to-day.

Now it is often claimed in behalf of the Christian religion that it is singularly well able to do this. It

has proved itself in the past to be very adaptable to the varying needs and changing mentality of mankind. It has suffered translation into many different languages and has clothed itself in the thought-forms of many different ages and peoples. This is at once a sign and a condition of its vitality. Only as Christian theology can thus adapt itself to its environment can it remain a living Word of God to the souls of men. Such adaptation with all the necessary readjustments must be the task of religious teachers in every age. If theology is at a discount to-day it is largely because it has ceased to speak to men in living tones. The word must become flesh again and the dry bones be made to live. In all this, however, the great central affirmations of the Christian faith remain; the revelation of God in Christ, sin, redemption, and eternal life. What Kierkegaard calls the Archimedean point, the fatherly love of God in Christ, the fact that God was in Christ reconciling the world unto Himself, this is fundamental and abides. What we are concerned with is as to how they can best be brought home and made real to the men and women of to-day. It has been said that "the great mass of the people in England accept as a matter of course a kind of muddled atheism tempered with a certain respect for the name and doctrines of Christ". If this is true it presents Christians at once with a challenge and with an opportunity. For they have still a message to deliver, a word of God and of eternal life to mediate to men, and the whole future of the Christian Church depends now on its capacity to preach the Gospel committed to it in terms which will meet the needs and appeal to the understanding of the present generation. For it is indeed true that the best test of a theology is its preachability. It is not until a man tries to bring home to others by personal witness those truths which are the life and soul of his own religion that he comes to a full understanding of their beauty and power. Those are true words which Myers puts into the mouth of St. Paul:

> Then I preached Christ, and when she heard the story:
> Oh, is such triumph possible to men?
> Hardly, my King, had I beheld thy glory,
> Hardly had known thine excellence till then.

This task has been carried out in the past in two different ways, the prophetic and the priestly, or as Bergson has taught us to say, the dynamic and the static. These, though opposed, are not mutually exclusive, though in a time like the present the balance must certainly rest on the side of the former. We say this even though all the signs seem to point in the opposite direction. In a testing time of crisis, when men hardly know where to turn and their hearts fail them for fear, it is natural and inevitable that they should try to find some solid ground for their feet in an infallible Word or Person or Church. Hence a static type of religion which

stereotypes itself in dogmas, ceremonies, and ordinances. It is the religion of those whose motto is safety first. It is a standing illustration of the truth that the letter killeth and it tends to stifle the revelation of God by deifying the medium through which it comes. It is indeed true as Söderblom is never tired of arguing that faith cannot be satisfied with anything less than God Himself.

Here then is the root of that which we know as prophetic religion. It rests on a direct word of God to the soul of man and it works by faith. Its ultimate authority is not the medium, however precious and exalted, but God Himself and His truth. The prophet hides himself behind God's word and is no more than its mouthpiece. His message is, "Thus saith the Lord", "The Word of the Lord came unto me saying". Only one prophet ever said, "But I say unto you", and He was the last of the prophets, because He was the Word incarnate. This brings us then to the first point we need to stress in any modern presentation of the Christian faith. It is a revelation, a word of God to man. Thus while it is not a thing of human invention it does imply certain qualities and capacities on man's side. For it takes two to make a revelation. There is the uttered Word of God on the one hand and a man who has ears to hear on the other. Therefore we are justified with Söderblom in laying great stress on what he calls the portals of revelation, the doors through which it comes. These are three in number, "the intellect or understanding, the intuition of infinity with its emphasis on feeling and the urge of the ideal or conscience". In other words our Christian theology presupposes an anthropology. Its doctrine of man is every whit as integral to it, as is its doctrine of God. It is a doctrine as far removed from the self-sufficiency of humanism on the one hand as it is from the pessimism of the dialectic theology on the other. It regards man as a child of God, made in His image and precious in His sight. But he is a lost child sinful and deeply fallen, and yet capable of rising and of responding to the saving grace of God. There may be a great gulf fixed between man and God, but it is not impassable and it has been bridged from God's side, for the initiative in man's salvation lies always with Him. Thus the message of the Incarnation is meaningless unless it implies a real kinship between man and god. In Jesus Christ was God manifest in the flesh. His true manhood became a fit vehicle for the Divine. In Him was consummated that perfect oneness with God which must be the goal of all Christian endeavour. Man's alienation from God is a tragic reality, but it is also wholly unnatural. Hence the malaise, the unrest, and the despair from which multitudes are suffering in these days and for which the only cure will be the restoration of normal relations with God.

For it must always be remembered that Christianity is a gospel

before it is a theology. It is good news about God and His dealings with men. Any theology therefore which is to pass as Christian must be built on the foundation of the apostles and prophets, *i.e.*, upon the message, the *Kerygma,* which they had to proclaim. This message was one looking before and after, the forgiveness of sins and the new life in Christ. But this Gospel was not merely a form of sound words, it was power from on high, a living force which gripped men and women and transformed their lives. Whatever else the *Kerygma* may have been, it was certainly a dynamic. No theology will be worth talking about to-day that has not at the root of it a gospel which is God's power unto Salvation. We need a power religion to balance the power politics to which we seem to be committed, and our theology must be one which will commend such a religion to the hearts and minds of men. In other words it must be in demonstration of the spirit and in power.

But there is a preliminary question to which we have already referred, and we must return to it for a moment. It is the question of assurance or authority. We are living in times of great difficulty and even danger and escapism seems to be the order of the day. The way in which men and women generally are reacting to the A.R.P. business is symptomatic of disordered nerves, and in the things of the spirit it is not otherwise. People are afraid and want above everything to feel safe. Hence the attraction of a religion of authority, of an infallible Church or Bible or Dogma, anything to relieve the individual of responsibility and do his thinking for him. Hence too the swing away from such religion on the part of intelligent young people who see through the pretensions to infallibility and will have none of them. So long as theology can offer no better credentials than these it will make no appeal to the outside world. Those who speak in its name will need to be at once more candid and more courageous. Christian theology is a science only in a very limited sense, but like all the sciences it makes use of the method of observation and experiment and always seeks the truth. As Christian teachers it is essential that we should persuade men that we are out for the truth and nothing but the truth, and that there is nothing to be afraid of in the truth even though it may conflict with time-honoured and cherished beliefs. Our ultimate authority is nothing less than God Himself, Who is the truth and Who has given to men His Spirit to lead them into all truth. Now where the Spirit of the Lord is there is liberty, and men must always be free to follow whithersoever the Spirit of God may lead them. Men are still far too prone to prefer the bondage of the letter to the freedom of the Spirit. It seems safer and more comfortable. But they forget that only where there is liberty can there be life.

But here we have to face the objection that spiritual liberty is after all a very dangerous thing. Once it is conceded, who knows into what vagaries and extravagances it may lead? What criterion or guarantee have we that at any given moment we are listening to the voice of God and not to our own unconscious desires or wishful thinking? This is an altogether legitimate question, and the answer to it is to be found in the whole modern presentation of theology. Christian theology is and must be a theology of revelation based on certain words and acts of God and issuing in an attempt to justify God's ways to men. Therefore it must also be a theology of experience. As we have seen already the fact that God speaks implies that man hears and is able to hear His voice. God's word is not merely a declaration of His mercy towards sinners but consists, as even Karl Barth now admits, of an unfolding of His mind and will on all matters of human interest. This Word may be mediated in a hundred different ways and may often be distorted in the hearing and the interpretation. But it is the business of the religious teacher to listen for himself and to have the tongue of him that is taught. He must bring home to his hearers the fact that God is speaking to them, and press home the question as to what they are going to do about it. Therefore we can have nothing to do with that disparagement of religious experience as mere subjectivism which is now so common. For there is no experience which is *merely* subjective. Every experience is a response to some stimulus, is an experience of something or of someone. If it were not so, then religion might be, as some psychologists would have it, an illusion with no basis in reality. Any such conclusion is contradicted by the cumulative evidence of religious experience and by the fact admitted by psychologists that religion has proved itself biologically valuable and effective. It is unfortunate however that the fear of subjectivity should have driven many to the opposite extreme of ignoring experience altogether. It is argued that religion is all revelation and that man has nothing to do with it. He has but to listen to the voice of God, which thus comes dangerously near to a voice crying in a wilderness. It is true enough that God has spoken and still speaks in nature, in history, in the Church, in the prophets and seers of all ages, in the Bible, in conscience, and above all in Jesus Christ. He that hath ears let him hear and let him take heed how he hears. We have spoken already of the portals of revelation, of the various channels through which the Word of God comes home to men. What men have to do in the matter, and it is the least that they can do, is to keep these doors open. One thing that we have learnt from modern psychology is that man's response to the Word of God is not confined to any one organ or faculty but is the response of his whole personality. In any experience worth calling religious the whole

man is concerned and goes out, as it were, to meet the challenge of the Divine. If, however, with Karl Barth we put aside all claims to knowledge of God and communion with God through experience as being "pietistic and methodistic illusions", where are we to find any sound basis for theological reconstruction? Our theology of the future must be something more than a rationalizing of illusions.

Let us go back for a moment to the story of Christian origins. In spite of form-criticism, or perhaps because of it, it is impossible to avoid the conclusion that the personality of Jesus did produce an overwhelming impression on His contemporaries. When therefore they came to preach Him to others they sought simply to pass on to others the impression and the experience which their knowledge of Him had produced. They were witnesses at once to the fact of Christ and to the effect of it in their own changed outlook and transformed lives. Such theology as they had was a living thing because it was the reflection and rationalization of a living experience. Does it not follow therefore that our theology to-day should be much more of the nature of witness bearing to truths by which men live? The theologian will do well to use his freedom in the Gospel to try the spirits and to distinguish between the essential and the irrelevant. He will naturally have much to say about the teaching of others, the history of doctrine and the tradition of the Church, but unless he can emerge from it all with an "I know and am persuaded" he is not likely to produce much impression. It is only the personal verification of the doctrine in his own experience that will commend it to others.

Two things follow from this: one is the folly, to use no harsher term, of requiring men to give a wholehearted assent to the ancient creeds as the condition of being accounted Christians. The great creeds of the Church are monuments of ancient faith and learning and are worthy of all veneration. They do indeed enshrine the great truths of our religion but in a form and in language which is strictly relative to the time and circumstances of their origin. They were beaten out in controversy and have a defensive and apologetic aim. Therefore the absolute use of them as permanent tests and standards of orthodoxy is at least very dangerous and misleading. It prevents progress, puts a premium on hypocrisy and lays a heavy burden on tender consciences. Those who still insist on their *ipsissima verba* may be reminded of the great saying of St. Ambrose, *Non in dialectica complacuit Deo salvum facere populum suum*. The moral of this is not that the Church can dispense with statements of doctrine or creeds but only that they should not be made an imposition upon any, passports as it were to the Christian name. There can be no organized Church without some common declaration of the things most surely believed,

but it is essential that such declaration should be made in terms accepted and understood by all concerned. For it must be remembered that Christianity is something more than a revealed metaphysic. This suggests, among other things, that our theology will need to be at once more rational and more religious. Its foundation is the acknowledgment of God in Christ and the faith that God is found by those who truly seek Him. If we love the truth and are ready to follow the guidance of the spirit of truth, we shall not go far astray. But we must trust our faculties, reason, conscience, and the will to believe, remembering that they are God-given and that only as they are exercised to the full can we fulfil our function as children of God or make a due response to His initiative. This will help us to the kind of simplification that is so badly needed in these days. Church theology is burdened with a most unnecessary amount of top hamper. To jettison it will be no loss but should enable the ship to ride more buoyantly and more safely. All we need be concerned with is to retain those truths of which it may be said, By these things men live. These are few indeed and comparatively simple, and may easily be translated into the terms of a Gospel or good news about God. In other words what we need is a theology that can be preached as a way of life, a creed that can be verified in conduct.

This leads up to our next point, *viz.*, that the theology of the future must be more ethical and as a consequence less metaphysical. It is curious and significant of much that in most theological curricula Christian ethics should be treated as a separate subject and often as an extra or optional. This may help to explain the air of unreality which often attaches to religious teaching in the minds of outsiders and would account for the complaint of a man like Lord Melbourne who said, after hearing an ethical sermon, that things have come to a pretty pass if religion is to interfere with a man's private conduct. In many evangelical circles also there is a deep suspicion of the ethical side of Christianity as savouring of a doctrine of salvation by works. The fact remains, however, that every theology has its ethical implications and must stand or fall by them. The history of religion supplies abundant evidence of the close connexion between a people's idea of God and their moral standard and relations. Like God, like people, is generally true, and progress in religion is best indicated by an advance in moral insight and achievement. It is claimed for Christianity that it sets forth an ideal moral code and an absolute moral standard. This is so high as to be practically unattainable save by the grace of God and the power of His Holy Spirit. But the flesh wars against the Spirit. There is in man a kind of *damnosa hereditas,* a proneness to evil and wrongdoing which must be overcome before he can produce

those fruits of the spirit which are the sign of his Christian standing. This can only come about through repentance, forgiveness, and faith, all of which are integral to the Christian Gospel. The task of that Gospel is to save men from their sins, and its goal is a life of holiness and moral triumph. Now sin is without doubt a purely theological concept. It is always sin against a God and can only be forgiven by God. Men may forgive a sinner but they cannot forgive sin. For sin has always a certain ethical content, and deliverance from it must result in a moral transformation. It is far too easy to ignore or evade the ethical aspect of sin and to give to it a purely artificial, religious, or ecclesiastical meaning. To say, for example, that it is a sin to eat meat on a Friday in Lent, or not to fast before communion, is to betray a hopeless moral confusion and may easily lead to the neglect of weightier matters. Our theology therefore must aim at a true moral perspective and must always take account of the fact that Christianity regards sin and evil not so much as problems to be solved as enemies to be fought and overcome. It will be a theology of salvation, but of a salvation that means not merely rescue from the bondage of sin but entrance into a new life of moral beauty, freedom, and power.

All this may be summed up by saying that our theology in the future must be more Christian. No doubt full weight should be given to the contribution made by Judaism on the one hand and by Hellenism on the other to the elaboration of Christian doctrine. But important as these are they must not be allowed to obscure that which is fontal and original in the Christian revelation. What is needed to-day is not a return to Thomism or to Calvinism, but rather to the mind of Christ. Christianity is an unveiling of the mind and heart of God through Jesus Christ, and no theological system can possibly be called Christian that clashes at any point with the idea of God thus set forth. It may seem an elementary thing to say, but there is certainly a great deal in some forms of orthodox theology which can by no stretch of imagination be called Christian because it is wholly inconsistent with the character of God as made known to us in Jesus Christ. We may take as our starting point on the positive side two familiar statements about God, *viz.*, "God is love" and "God was in Christ reconciling the world to Himself". Robertson Smith put the whole matter in a nutshell when he said,

> If I am asked why I receive Scripture as the Word of God I answer with all the Fathers of the Protestant Church, Because the Bible is the only record of God's redeeming love. And this record I know to be true by the witness of His Spirit in my heart whereby I am assured that none other than God Himself is able to speak such words to my soul.

Words like these serve to justify and explicate that two-sided view of revelation on which we have insisted, and any reconstruction

and restatement of Christian theology must be in terms of a personal witness to the power of God's saving grace in Jesus Christ. Such a task calls for the highest qualities of head and heart. It can only be attempted with success by those to whom their theology is more than an academic exercise or ecclesiastical fashion, who speak because they have been moved by the Holy Spirit and who have tasted and seen how gracious the Lord is. In other words, would God that all theologians were prophets. In this connexion we cannot emphasize too strongly the importtance for the modern Church of the doctrine of the Holy Spirit. If we believe, as we must, that it is the work of God's good Spirit to lead men into all the truth, we shall at once be delivered from the bondage of the letter and have in our hands the key to the understanding of God's word. There are many things in the Bible, some even in the teaching of Jesus, which we cannot now accept as true. But if we believe in the guidance of the Spirit of God we shall have no difficulty in believing also that we are justified in using and acting upon that wider knowledge and keener moral sense which are the greatest of the gifts of the Spirit to mankind.

The need for this is well illustrated in the recent report of the Anglican Commission on Christian Doctrine, a report which reveals the futility of the merely ecclesiastical approach to theological problems and the need there is for a more candid and modernized presentation of the Christian faith. It is true of course that the members of the Commission were greatly hampered by their terms of reference. These were "To consider the nature and grounds of Christian Doctrine, with a view to demonstrating the extent of existing agreement in the Church of England, and with a view to investigating how far it is possible to remove or diminish existing differences". Fortunately the Commission interpreted this mandate very loosely. It soon discovered that on many points no agreement between the different parties in the Church was possible. It therefore contented itself with saying as much, and devoted most of its attention to a general survey of Church doctrine. What the terms of reference did accomplish, however, was to give a strongly ecclesiastical bias to the form of the report, in which some 59 pages are devoted to the doctrines of God and of Redemption and over 100 pages to the doctrine of the Church and the Sacraments. Our concern here is mainly with the Doctrine of God, and the exposition of it in this report confirms in the most striking way our contention as to the need for a more Christian approach to this great subject. Under the influence of Jewish and Pagan ideas God is here set forth as Creator, Sovereign, and Judge. Little or nothing is said about His Fatherhood, and His love in Redemption is discussed mainly in terms of the difficulty of reconciling it with the idea of Divine justice. It is treated as a

problem rather than as a gospel. This is altogether typical of a theological method and temper which are surely by this time obsolete. Much is made of revelation, no doubt, but it hardly seems to be realized that in Jesus Christ we have a revelation of God which must be allowed to correct and supersede all others, and in the light of which alone can a Christian doctrine of God be attained. With every wish to be fair to the work of these Anglican Commissioners it is impossible not to regret that their devotion to the Anglican tradition should have prevented them from setting forth a positive and reasoned exposition of the Christian faith in a language more intelligible to the modern mind than that of the ancient creeds. After all the fundamentals of Christianity, those truths by which men live, are few and comparatively simple. It ought not to pass the wit of man to restate them in simple and intelligible terms.

We are often told that Christianity is an historical religion. If we believe this, as we are bound to, then to history we must go. Our religion arose in the first instance from certain definite happenings in the past, and all through the ages has been shaped and influenced by its historical environment. History is the recording of facts, events, happenings, and of the interpretation put upon them by contemporaries and others. It is with these interpretations that theology has to do and one reason why it is suspect is that theologians have not always resisted the temptation to tamper with history in the interests of some doctrine or theory which they believe to be of religious value. As a recent writer has well said,

> We may affirm moral and religious values as much as we please, and we may find that our view of them is utterly transformed by the Christian message. But we must recognize that the firm basis of Christianity lies not in expectations as to what history ought to have been, put into the form of historical assertions, but in the insight into what goodness should be through the historical knowledge of what love once actually *did*. This principle should be reflected in the credal affirmations.

Christianity is not a mere ideology, a cobweb of ideas spun out of human minds. It is a revelation of God mediated through historical events and persons. For its right understanding therefore historical research is necessary and its ascertained results must be accepted even though they run counter to some of our most cherished ideas. By all means let us have liberty of interpretation, but it must be an interpretation of the known facts and not the twisting of the facts to suit an interpretation. The one and only concern of theology is not edification but the truth.

Finally let us never forget that as Christians we walk by faith,

not by sight. Faith is man's proper response to the revelation of God. It is a committal of the whole self to God's way and will. Faith too is our response to God's saving grace. If it is by grace that we are saved it is also through faith. And this saving faith is more than an intellectual assent to ideas and propositions. It is a surrender of the self, as A. H. Clough says, "an affirmation and an act". It implies belief undoubtedly, but it is belief worked out and verified in life. It acts on the principle *Solvitur ambulando*, or to put it in its more Christian form, "He that willeth to do God's will shall know of the doctrine". Faith therefore means the acceptance of God's will made known to us in Jesus Christ as the working hypothesis of our lives and the verification of it in daily experience. Our theology therefore can only be fruitful as it produces a living religious response to the challenge of the intellect. Its aim is to clarify our vision and strengthen our grasp of God. To this end therefore the theologian must always be something of a preacher or rather of a witness. Unless he can show that he speaks what he knows his words will fall on deaf ears, and the source of his knowledge will not be books or lectures or the like but a personal experience of God's grace and power in his own soul. In the long run it remains true that the heart makes the theologian.

# JESUS AND REVOLUTION.

By E. Firth Barlow, M.A.

It would be true to say that the whole of Jesus' life and teaching are shot through by one magnificent image—the Kingdom of God. Amid much that is obscure about the phrase there is one thing that is certain. His conception of the kingdom was not a dreamland phantasy, a fairyland kingdom hanging in the sky or *any* sort of "Pie in the sky when you die". By His descriptions of it, He envisaged the growth of a world-state here among men on this earth. He taught His disciples to pray "Thy kingdom come . . . *on earth* as it is in heaven". He said that men then living should not die till they had seen the kingdom "when it had come with power". He said, "My kingdom is not *of* this world"; He did *not* say, "My kingdom is not in or for this world". The source of the conception was certainly not of this world, was divine if anything is; but its place was to be here and now. His call to enter the kingdom was an immediate one, not a reference to something which might take place mysteriously after death. He said, "The kingdom of heaven is among you" (ἔντος ὑμῶν). This, then, was the new world-order which Jesus meant to project on to existing society; this was the shattering conception that came to Jesus at His baptism by John. The temptations that followed represent the mental struggle involved in deciding what methods He would not use to bring this revolutionary kingdom into existence; they issued in a flat rejection of three possible courses of action—the mystic's way (to live apart and feed Himself on communion with God)—the wizard's way (to induce a superficial belief by astonishment or fear)—the gangster's way (to effect the revolution by violence). In this last rejection the issue at stake was the *kingdoms of the world* and how to get them; and the same problem underlies all the temptations. His rejection of the method of violence led in the end to betrayal by His supporters and so to His crucifixion. But again, vastly mistaken as His friends were as to the nature of the kingdom and the means to be used to bring it into existence, many as were the different views of Messiah's work that were held by Jesus' contemporaries, never for a moment did they doubt that the kingdom would happen (*how*ever and *when*ever it did happen) here on this earth. We are told that Jesus entered the struggle "full of the Holy Spirit", came out of it "in the power of the Spirit". In the course of the struggle, then, mere conviction had turned to power. He went straight to the local synagogue and publicly announced His programme. He quoted at them one of their own prophets, Isaiah, and this was the manifesto of Nazareth.

This is what He said: "The Spirit of the Lord is upon me, for He has consecrated me to preach good news to the poor, to proclaim release to the captives and recovery of sight to the blind, to set free the oppressed and to proclaim the Lord's year of Jubilee". He then shut the book and began to say, "To-day is this scripture fulfilled in your ears"; in other words, "For me this programme begins to-day". This was in plain fact the preaching of revolution. To understand how revolutionary it was, it is important to remember the state of Palestine in Jesus' day.

It was a conquered country where the vast mass of the population was being clubbed by two oppressors: (1) The Romans, and (2) their own governing class—that is, the Sadducees (in league with Rome) and the Pharisees. They were being beaten down by a tribute that was extorted for an empire centred in Rome and by a ceremonial law that was controlled largely by Sadducees whose centre was the Jerusalem Temple—the largest and richest bank in Syria. These were the descendants of the rapacious priests against whom down the centuries one great prophet after another had directed his thunder. The Roman Empire was run on a capitalistic system where the strongest citizen got the biggest prize and the weakest provincial went to the furthest wall. Between the two, then, the mass of the Jews was bound to a government harnessed to the private profit motive, not to the general good, to a system based not on co-operation but on the fiercest competition. Cicero, himself the governor of a province, made this public statement in a speech which can still be read: "It is impossible to find words to express the loathing with which we are regarded by the provincials, because of the greed and the violence of men whom in recent years we have sent to command armies among them". In Judaea the Romans had no difficulty in applying their celebrated maxim of empire, *Divide et Impera*—that is, "encourage class war and do the ruling yourself". The stage was set for them. Jesus' own contemporaries were blocked off into six classes:—

At the top
1. The Herod Family: Rome's protégés.
2. The Jewish governing classes, *i.e.*, The Sanhedrin (Sadducees and Pharisees).
3. The People, the Jews "who did not know the law".
4. The Galileans, the despised left-wing hot-heads of mixed blood.
5. The Samaritans, loathed "aliens" and beyond the pale.
6. The Gentiles, Gentile "dogs", simply "rank outsiders".

The average Jew thanked God every day that he was not "born a woman, a leper or a Gentile"—in that order. What did

Jesus think of all this? Within a few verses of the announcement of His programme Jesus is recorded to have cited with approval Elijah sent to a woman, Elisha sent to a leper; and both woman and leper were Gentiles. It is not surprising that the immediate effect of His words was a town riot in Nazareth which attempted to throw Him alive down a precipice. Jesus, then, started His work in Galilee, the home of revolution, and proceeded to identify Himself with the despised classes: the tax-gatherers, who were loathed for their profession; loose-livers, who were loathed for their morals; Gentiles, who were loathed for their race. One of the charges made against Him at His trial in Jerusalem was this: "He stirs up the people by His teaching. He started it in Galilee and now He's here". No wonder. To a people dominated by an empire from outside and class-ridden within itself, how could Jesus be anything but a revolutionary? The charge was literally true, though, as Pilate saw, in its implications very wide of the mark. Jesus had in fact stayed true to the manifesto. At the head of the programme comes "Good news to the poor". This He regarded as the first charge on His work; and when Jesus said "the poor" surely He meant the poor—economically poor, scraping for ha'pence to make ends meet, and to interpret this as the spiritually poor has been due to a cowardly refusal at any cost to face a fact. What, in Jesus' day, would be "good news to the poor"? The only good news that would be adequate was that there should be no poor. By saying that the coming of the kingdom would mean good news to the poor, release for captives, health for the diseased, freedom for the oppressed, Jesus meant what He said: He was challenging the whole moral, economic, and political order of His day. The climax of the programme is "To proclaim the Lord's year of Jubilee", which refers back to the old Jewish year of Jubilee. The law in *Leviticus* $25^{10}$ said: "Ye shall hallow the 50th year and proclaim liberty throughout the land", *i.e.*, by Jewish law there was a new start every fifty years: all debts were cancelled, all slaves were freed and all land redistributed. The object was to keep individual Jews from accumulating from generation to generation and thus gaining control over others by economic means; it was a sort of intermittent capital levy; there was a closer approximation to equality and so to brotherhood. Jesus, then, took this conception and enlarged it. It is true that the first words of Jesus' public teaching formed a striking phrase directed to individuals, "Have a revolution in your hearts (*μετανοεῖτε*)", but it is clear, also, from His programme that He did not intend to work only from the "inside out" (*i.e.*, from the individual to the social order), but also from the "outside in" (*i.e.*, from the social order to the individual). This was the climax

of His plan; it ends thus really where it began: it is the other side of the same coin—Revolution.

What methods, then, did Jesus use to put His plan into effect? (We know what methods He deliberately rejected.) How did He in fact tackle it? I think we can detect His using two methods, working side by side, together: the one primarily for the sympathetic and oppressed, the other primarily for the antagonist oppressors. Let us take the first first. Early on in His campaign, Luke tells us that Jesus and His disciples "came preaching *and bringing* the kingdom". This is the secret of method one. He and they did not merely talk about it. They brought it to towns with them and to villages for it to speak for itself. They started the kingdom there where they were, and then, among themselves; they simply lived it. What was it like? They shared a common purse (kept by Judas) and shared common meals, sometimes on a large scale, as in the giant open-air picnics. At the end of a mass meeting as night fell Jesus said to His friends, "I will not send them away hungry"—that in reference to the Jews; and they were fed. Across the lake there was a common meal with the Gentiles, in Tyre and Sidon. He said exactly the same thing: and they were fed. Jesus' good news was deeply concerned with the material needs of the oppressed. This is clear to see, too, in His never-ending work to heal mental and physical disease, in His power over illness, a power that His friends by contact with Him gained for themselves. What were their relations among themselves? We have Jesus' own description of their company as a society with only one class—a community where all were workers, a kingdom of contributors. "You know", He said, "that the so-called rulers of the Gentiles" (note the irony of Cæsar, our "so-called" ruler) "dominate them. But that is not so among you. Whoever wants to be great among you shall be servant; whoever wants to be first among you shall be the slave of all". There is enough dynamite in these three sentences to blow most of our institutions to bits. Here then was a small community of men and women (*e.g.* Mary Magdalene, Joanna, Susanna, and "many others") living life on a system of co-operation which cut right across the only system then known to the world —the competitive—a never-ending struggle for power in which gain for one must be loss for another, a society where some had to work or starve, others need not work and would not starve. It was in fact the new society—a kingdom of God on earth—actually working in miniature, and it must have been the unanswerable retort to every even sympathetic objector who dubbed the scheme fantastic or against nature or impossible. Here it was, alive; the thing could be done because it was being done. It *was* unanswerable and the campaign in Galilee was for the most part a staggering success. Nor was the scheme an incidental, accidental thing in Jesus' life,

a private fancy which disappeared when He did. Its possibilities sank deep into the minds of His friends, after His crucifixion: death could make no difference to that. They continued to make religion function towards the banishment of hunger. Here in two separate descriptions is what Luke has to say about the community of Christians in Jerusalem as it was within a few months of Jesus' execution:—

*Acts* $2^{44-47}$. "The believers all kept together; they would share all they had with one another (εἶχον): they were in the habit of selling (ἐπίπρασκον) their possessions and goods and distributing (διεμέριζον) the proceeds among all, as anyone might be in need. Day after day they would resort with one another to the Temple together and break bread together at home and take their share of food (μετελάμβανον) with a glad and simple heart, praising God and looked on with favour by all the people".

*Acts* $4^{32-37}$. "Now there was but one heart and soul among the crowd of believers; not one of them would consider anything his personal property—on the contrary they shared all they had with one another . . . there was not a needy person among them, for those who owned land and houses would sell them and bring the proceeds of the sale, and lay them before the feet of the apostles; it would then be distributed according to each individual's need".

This was surely the most remarkable society of the ancient world. There were no poor: the good news had been fulfilled; "the kingdom of God had come with power", as He had said that it would, in the lifetime of His own contemporaries. If anyone says "This was communism", I can only say that it was—as far as it went. Jesus had in fact told the fables of the "Hired Workmen" and "The Talents" nearly two thousand years before any communist wrote: "To each according to his need, from each according to his ability". And so it went on (*cf.* Barnabas' letter of A.D. 100: "You must have all things in common with your neighbour and not call them your private property"; Julian and Tertullian in A.D. 150: "We have everything in common except our wives"). It was communism—and it failed: it failed, not because the principle was wrong but because it was only partially applied. It was in fact a co-operative order in consumption or distribution, not in production. In the course of 400 years it became infected and crushed out of existence by the vast pagan world that encircled it. For the early Christian community, *need* was the basis of economic distribution. For the capitalists under the Roman Empire "need" had no meaning. Capitalist industry did not exist to supply needs: it existed to make profits. The means of production was in the hands not of all for the good of all, but in the hands of the few for the exploitation of the many. It should be always remembered that in Rome, the undisputed mistress of a vast section of the then

known world, there were at this time 200,000 citizens (that is, one quarter of the population of Rome) starving, on the dole. Such then was Jesus' method with the sympathetic and the oppressed—to abolish the absurdity of class and racial prejudice by behaving as if class and racial prejudice did not exist, on the supposition that "if *we* live so, *they* will disappear". He showed that a community organized on the then quite revolutionary basis of co-operation—instead of competition—*could* work, because it was working. No doubt it impressed, as it was meant to do, some oppressors too (*cf.* the scribe whom Jesus praised, a man after Jesus' own heart, and the Pharisees who warned Jesus of Herod). But its very success soon roused the arch-oppressors from their dens: the Roman Empire in the person of Herod Antipas and the Jewish governing class who sent spies from Jerusalem.

What, then, was Jesus' method of dealing with the disaffected, the oppressors?

All Israel was obsessed at this time with one political issue. Half the Jews were being governed by a Roman procurator Pilate, and half by Herod, a semi-heathen protégé of the Roman Emperor Tiberius. The burning question of the day was: "Are we to submit utterly to Rome *or* are we with vengeance and violence to fight ourselves free?" Now the Sadducees, for reasons of self-interest (*e.g.*, monopoly of the High Priesthood), favoured utter submission; the mass of Jewish people, including the Pharisees, plumped for vengeance and violence to fight themselves free. That is to say, the Sadducees said: "We must have Cæsar first, and then, of course, God"—in that order; the Pharisees said: "We must have God, not Cæsar". To this question Jesus had His own startling answer to make: "We must have God and Cæsar, but in *that* order". With the method of vengeance and violence He would have nothing to do. What He said to the hot-heads who came flocking round Him (to their astonished dismay) was: "Love your enemies; do good to them that hate you, bless those that curse you, pray for those who do you despite". This was a clear answer: it was in fact what was for His contemporaries the entirely new technique of non-violent resistance. His plan for the Jews was that they should drop vengeance against Rome, treat Romans with the same respect with which they treated themselves, co-operate with their control, trust wholly to persuasion and the force of their own example and thus undercut pagan hostility, out-manœuvre their political domination, win their respect, make enemies friends. This was the only alternative to what He saw must happen if the Jews attempted to use force against Rome. Violence, as always, would produce violence—in this case a violence that, with trained legions to back it, would bring down on them the "red ruin of Cæsar's vengeance". But this was

no sort of defeatist grovelling, no doormat method, no sort of hands-in-the-lap resigned submission. His famous reply about Cæsar's tribute, where the emphasis is where He constantly put it—on God—shows that; so does His straight-from-the-shoulder denunciation of all that the class of the Pharisees stood for and, above all, His fearless dignity before the High Priest at His own trial. He spent His whole life resisting, but with weapons that His contemporaries knew nothing of. He told both Israel's oppressors openly and boldly where they were wrong, but He commends a Roman centurion and accepts a Pharisee's invitation to dinner. He urges His friends to do more than accept, for example, forced labour imposed by Rome: "If anyone compels you to go a mile, go two miles": "do not offer resistance to the man who is evil". This was His method and He expected it to succeed. He was not acting a part when, on His entry to Jerusalem at the end of His life He declared His piercing disappointment, and He saw clearly what would happen as a result of their failure to recognize His method—"A time is coming for you when your enemies will throw up ramparts round you and encircle you and besiege you on every side, and raze you and your children within you to the ground". It happened. Forty years later Jerusalem went up in flames, sacked by Rome. Jesus saw that to meet violence with violence was futile: futile because it settled nothing, and monstrously unfair because a war of vengeance even if successful must involve the indiscriminate slaughter of whole populations in captured towns, the destruction of the oppressed as well as of the oppressors—scourgings and crucifixion were the normal procedure of the day. He saw that bad means must produce ends that are bad. He saw that you cannot put truth in your enemy's heart by ripping open his belly. He saw that the one way finally to defeat oppression was to transform your oppressor; that to transform the oppressor, the one way was Love; and Love—that is, "an infinite respect for human personality"—was at the centre of all His teaching and conduct. All His politics were embraced in "Love your neighbour as if he were yourself" and "Do not offer violence to the evil man". No other method—in fact—has ever been a permanent success: violence has been tried for thousands of years and it has always failed.

It was this part of Jesus' technique for revolution that more than anything else brought about His death. Openly and directly opposed, as He was, to the religious and political leaders of His day and to the economic system that it was to their interest to support, He saw more and more clearly, as He marched south to Jerusalem to tackle the authorities in their own centre, the likelihood of a violent death at their hands. What He may not have foreseen was what in fact made it quite certain. At the moment of

His arrest in the Garden, to His closest friend who attacked the High Priest's attendant He said : "Put your sword in its sheath". He showed then, past all shadow of doubt, that He intended in His own person to stand true to the technique He had advocated; that, as with the co-operative part of His method, He was actually going to practise what He had preached; that He was able and willing *Himself* to take the consequences of it. His friends were not, and deserted. The crowds from Galilee who had welcomed Him as a pilgrim to Jerusalem changed their "Hosanna" to "Crucify". Those who betrayed Him no doubt felt themselves betrayed; they thought that they had been politically fooled, irretrievably let down. It was this shocked exasperation of the crowd as much as the political animus of the ruling class that drove Pilate—who could find no fault in a non-violent agitator—to yield to their demand for the death penalty. So then, at His trial, Jesus was entirely alone. To the Temple policeman who struck Him for his fearless answer to the High Priest he said: "If I have said anything wrong, prove it: if I said what was true, why do you strike me?" There is the whole of Jesus' method in that answer. That is what He stood for, and that is what in the end He died for, too. There was no hint of self-pity in His attitude: to sympathetic Jewish women on His way to execution He said: "Do not weep for me: weep for yourselves and for your children". To be willing to suffer and to die for a cause has always been the one incontestible proof of sincerity. By submitting to a death as awful as human brutality can make it—being nailed to a cross by your hands and your feet—Jesus showed simply and conclusively that He meant all that He said. To have denied the truth of His teaching *and* to have gone on living was for Him unthinkable. He was executed as an idle dreamer and a seditious rogue. Bodies are easy things to smash indeed: and they smashed His. His spirit they could not get within a universe of touching, and that has gone on living ever since.

# WITH THE JEW AT PRAYER.

By G. H. Parbrook.

"All things are mortal but the Jew; all things pass, but he remains". An unconquerable, much maligned, persecuted martyr race, they still remain the hunted, hated but deathless witnesses of God. Hegel confessed that like a dark enigma the history of the Jew tormented him all his life. The more he thought about it, the greater his bewilderment. Charles Lamb said, "The Jews are a piece of stubborn antiquity, compared with which Stonehenge is in its nonage". What is the secret of their immortality? By what power or miracle have the Jews preserved the unity of Israel throughout the centuries? What inherent spiritual force has kept them alive throughout the years? If their religious atmosphere were but Pharisaic hypocrisy, its foulness should have asphyxiated them long ago. If Judaism were only infinite table and Sabbath ritual, it should have been too crippled and cramped to walk into the four corners of the earth. If all were oriental cultus, overwrapped with local and particularistic elements, it would have been strangled with its own swaddling clothes. The Jews must have drunk at some spring which has been unfailing in its powers of rejuvenation and inspiration. They survive, and without priest, sacrifices and altar. The secret will be found in the spirituality of the religion of their Prayer Book.

The Jew has spiritualized the idea of sacrifice and atonement, and made prayer the central feature of worship.

> The importance of Jewish liturgy as a factor in the heritage of Israel cannot be sufficiently emphasised . . . their religious insight, their intense awareness of the universe as charged with significance and value finds its consummation in the Prayer Book[1].

The emphasis on prayer and spiritual worship prepared the way for the survival of Judaism when the Temple ritual fell into abeyance through the Fall of Jerusalem under Titus A.D. 70. A famous rabbi said: "So long as the Temple stood we used to offer sacrifices, and thus atonement was made, but now we have nothing to bring but prayer, for prayer is dearer to God than all good works and sacrifices". The order and times of services in the Synagogue are coincident with those of the Temple. It may be claimed that "the liturgy of the Prayer Book is a parabolic fulfilment of the Temple sacrifices". This study should further interest us since Jesus Christ was a product of Synagogue life. Much of the two main pillars in Jewish liturgy of to-day would be familiar to Him. Many Gospel

[1] R. V. Feldman in *Jewish Guardian*, 28 Feb., 1930.

passages would be better understood if we had more knowledge of the Jewish festivals and prayers so well-known to Jesus, his parents and disciples. The Early Church borrowed much from the Synagogue for its orders of service and prayers[2]. Again, that such a Liturgy is worthy of study is evidenced by Dr. Box:

> The Jewish prayers breathe a spirit of the loftiest devotion . . . exhibit a breadth of aspiration that is almost if not quite unique . . . the acknowledgment of sins seemed to be expressed in adequate language, while the emphasis that is laid on God's mercy and yearning for the return of the penitent is fervent enough to be almost Christian[3].

The Prayer Book for our study is *The Authorised Daily Prayer Book of the United Hebrew Congregations of the British Empire,* by the Rev. S. Singer and revised by the Chief Rabbi, Dr. J. H. Hertz[4]. There will be found no forbidding, fettering legalism in this book which is the Bible, Hymnbook and Catechism of the Jew.

We note first how strongly marked is its *Scriptural* character, pp. 17-36 consisting of extracts from the Old Testament, of which fifteen Psalms are quoted. Readings from the Bible have a greater place in the Jewish services than in the Book of Common Prayer and Christian Churches. The prayers are mostly in the language of Holy Writ, and in what better words could prayer be phrased? A second characteristic is the note of *Praise and Thanksgiving.* Praise takes precedence over petition. The ideal of the pious Jew was to pronounce a blessing on the name of God one hundred times a day: "in all thy ways acknowledge Him". The prayer chanted at the inauguration of the Sabbath should disabuse our minds of the notion that the Sabbath rest of the Jew is a dull, rigorous day, empty of joy and loveliness[5].

> Come, my friend, to meet the bride; let us welcome the presence of the Sabbath[6].

Their Sabbath must be kept free from worry or irksome and unpleasant things; even some recreation is enjoined. A third feature we note is that these prayers are rarely individualistic but *social and communal*[7]. Even the Mourners' Kaddish is congregational in feeling and character. The Jew never forgets he is part of a brotherhood. The multicoloured strands of Jewish life and thought are interwoven into the texture of its ritual, and this increases a group consciousness. This liturgy has united the scat-

2 See Oesterley, *The Jewish Background of the Christian Liturgy,* 102-156.

3 *The Spiritual Teaching and Value of the Jewish Prayer Book,* 50; unfortunately out of print.

4 14th edn.; referred to henceforward as 'Singer'.

5 Oesterley and Box, *The Religion and Worship of the Synagogue,* 373.

6 Singer, 111.

7 Singer, 54. A delightful exception may be found, beginning "O my God, guard my tongue from evil and my lips from speaking guile".

tered congregations of Israel into one spiritual fellowship. Again, Religion and Worship is chiefly the people's business; it is *democratic and non-priestly*. The Synagogue is essentially a lay institution, independent of priesthood and altar. Any priestly privilege which may have existed has been reduced to a shadow. Judaism asserts the "wholeness of life. The whole is religious and must be sanctified, it cannot be divided up into sacred and profane"[8]. The secular sphere has little independent existence and many acts, which do not appear religious, are associated with benedictions and become acts of ceremonial, and have been incorporated in the liturgy. Viewing life from this angle explains why asceticism, with all its concomitants, has little place in Jewish thought and practice. A fifth feature must not be overlooked. This is a *Manual of Instruction* as well as a book of prayers. Study and learning form an essential part of the Jewish religion. As early as pp. 5 and 11 we find readings from the Mishnah and Baraithas. Instruction in the Law and knowledge of the faith complement prayer. The function of the Prayer Book is to enlighten, as well as to renew and sanctify. Such study is regarded as a foremost duty, and the reading thereof has sacramental value. The Torah (the Law is an inadequate translation) is given the place and function which Jesus Christ exercises in the Church. In the Torah the Jew may find eternal salvation.

> Great is the Torah which gives life to those who practice it in this world, and in the world to come[9].

"He who acquires the words of the Torah acquires the life in the world to come", says Hillel.

An outline of the Daily Morning Service will help us to appreciate the religion and worship of the Synagogue. Its chief characteristics form the main thread in all other services. Speaking generally, the bulk of this week-day Morning Service is the same in every Synagogue, be it labelled Orthodox, Reform or Liberal.

(I) The Introductory Sentences. On entering the Synagogue the worshipper recites:

> As for me, in the abundance of Thy loving kindness will I come into Thy house; I will worship toward Thy holy temple in the fear of Thee. How goodly are Thy tents O Jacob, Thy dwelling place O Israel. As for me, in the abundance of Thy loving kindness will I come into Thy house.

These sentences were originally private prayers said at home, and have been transplanted into the Synagogue. At the present day the Chazzan, or Professional Reader, does not invest himself with his Prayer shawl (Tallith) until their conclusion. Having placed

[8] *Encyclopædia of Religion and Ethics*, XII, 806.
[9] Singer, 207.

himself in the right frame of mind the worshipper now praises God in two rhymed dogmatic hymns, the Yigdal, "Magnified and praised be the living God", and the Adon Olam, "He is the Lord of the Universe". The theme of the Yigdal is Maimonides's Thirteen Principles of the Faith[10]. The Adon Olam is the simpler and older of the two, and was probably a night prayer. Both hymns are a proclamation of Jewish belief. Rhyming and chanting a creed has a pedagogic value. The Christian, with slight alteration of wording, would find the prayers on entrance to the Synagogue appropriate to his devotions.

(II) The Public Service really begins with the Passages of Song: "Blessed be He who spake, and the world existed"[11], "O God and Merciful Father, praised by the mouth of Thy people". Then follow readings from *I. Chron.* $16^{8-36}$; *Psalms* 100, 145-150.

(III) The central elements, or the two main pillars in the fabric of Jewish Liturgy, are the Shema and the Eighteen Blessings. They are also the earliest sections, for many of the paragraphs date from the Second Temple and pre-Maccabean days. The Shema consists of Introductory Sentences, *Deut.* $6^{4-9}$, $11^{13-21}$; *Num.* $15^{37-41}$, and the concluding Benedictions. The passages from *Deuteronomy,* known from its first word as the Shema, "*Hear* O Israel", and the Ten Commandments were recited daily in the Temple. Very early, too, are the passages which precede and follow the Shema, namely, "With abounding love hast Thou loved us", and "True and firm . . . is Thy word". Around the nucleus provided by the Shema and the Eighteen Blessings the Jewish liturgy has been built up into the form we have now before us. The first section, *Deut.* $6^{4-9}$, emphasizes the Unity of God as against the Trinitarian view of the Godhead[12]. Many Jews still think that Christians worship three Gods. Also implicit in this passage is the mission of Israel to declare to the world that this one God is alone to be worshipped by all mankind. The second section, *Deut.* $11^{13-21}$, contains promises of rewards and punishments for obedience or disobedience to God's commandments. The third section, *Num.* $15^{37-41}$, refers to the command to wear fringes upon "the corners of the garments". Many Reform and Liberal Services omit the second and third sections. The recitation of the Shema is preceded by benedictions in which God is thanked as the Creator of the natural light (in contradistinction to the Persian belief in two divinities of light and darkness), and for the light of revelation as given to Israel in the Torah. The benediction which follows the Shema is known as *geullah* and refers to redemption. It is a "thanksgiving for the crowning act of redemption by which Israel

[10] Singer, 89; each line of the poem represents one of the principles.
[11] Singer, 16. [12] *Cf.* Box, *Religion and Worship,* 366 ff.

became a nation and Jehovah's people''. Because of the definiteness with which these passages express the essentials of Judaism they are deemed the most fitting as the declaration of Jewish faith and duty. Every time a Jew recites his Shema he acknowledges God as his King and prays for the Messiah, *i.e.*,

> the time when all mankind will bow to God's rule, and do homage to Him alone and obey His law. Then the reign of God will be universal; the end of all God's ways, the goal of history, will be attained. Universal also will be the blessings of that age—all the good things that men can think of.

The Shema is the first prayer taught the Jewish boy, and his pious parents hope it will be the last upon their dying lips.

(IV) The cardinal beliefs have been expressed and chanted in the Yigdal, Adon Olam and the Shema, but the Eighteen Blessings remain to the present day the real congregational prayer of Judaism.

> It is very well suited to this purpose as it unites in simple speech the four chief kinds of prayer (*i.e.*, thanksgiving, praise, petition and confession), and gives expression to them from the standpoint of the people as a whole[13].

It is written in terse and impassioned language and is reminiscent of the fervent prayers found in the books of the Prophets and the Psalms. As read in the Prayer Book it is a series of benedictions, the product of different ages reflecting the conditions of pre-Maccabean times, the stormy days of early Christianity, and the downfall of the Jewish state. It was edited about the end of the first Christian century at the request of Rabban Gamaliel at Yabneh. ''A man should pray the Eighteen Blessings every day'', says Gamaliel, proving how ancient is this prayer. It is often called ''The Tefillah'', *i.e.*, ''The Prayer'', which indicates the important place given to it in the service. Also because it is recited standing it is designated ''The Amidah'', *i.e.*, ''Standing''. Portuguese Jews and Jews of the Orient still use the term ''Amidah'', but the most popular title is ''The Shemoneh Esreh'', *i.e.*, ''The Eighteen'', derived from the number of its benedictions. This term survived when subsequently a special petition (the 12th) had been incorporated against the sectarians who had carried on a slanderous campaign against Judaism which made the number of these benedictions really nineteen. While the product of different periods, ''the Eighteen'' manifests symmetry and logical sequence. The first three benedictions are eulogistic, praising God, Who has revealed Himself to the fathers of Israel, Who manifests Himself in nature, life and death, and Whose chief attribute is holiness.

[13] *E.R.E.*, X, 192. *Cf.* Moore, *Judaism*, I, 292 ff.; *Jewish Prayer* (a symposium), 77.

At this point in the Service the Kedushah, *i.e.*, the sanctification of God's name, is introduced. It is built on the song of the angel choir in Isaiah's vision: "Holy . . . Holy . . . full of His glory", and on the adoration of the Godhead in Ezekiel's vision: "Blessed be the glory of the Lord from His place". This sublime glorification of the Maker and Ruler of heaven and earth concludes with the proclamation of the eternity of His kingdom, in the words of the closing verse of *Psalm* 146: "The Lord will reign for ever, Thy God, O Zion, unto all generations, Hallelujah".

The three closing benedictions are devoted to thanksgiving for the acceptance of worship, for the aid extended to man at all times, and for the blessing of peace. The last prayer is linked with the priestly benedictions of *Num.* $6^{22}$ and concludes with the tender private meditation, "O my God! guard my tongue from evil". The middle section is composed of specific petitions expressing the needs of the individual worshippers of the entire Jewish household. They are beautifully and skilfully concentrated in the following prayer:

> Give us understanding, O Lord our God, to know Thy ways; circumcise our hearts to fear Thee, and forgive us so that we may be redeemed, keep us from sorrow; satiate us on the pastures of Thy land, and gather our scattered ones from the four corners of the earth. Let them that go astray be judged according to Thy will, and wave Thy hand over the wicked. Let the righteous rejoice in the rebuilding of Thy city, and in the establishment of Thy temple, and in the flourishing of the horn of David Thy servant, and in the clear-shining light of the son of Jesse, Thine anointed. Even before we call, do Thou answer. Blessed art Thou, O Lord, who hearkenest unto prayer[14].

Very significant and suggestive, too, are the benedictions where God is asked to "favour us with knowledge, understanding and discernment", to "cause us to return, O our Father, . . . in perfect repentance unto Thy presence", and to "forgive us, O our Father, for we have sinned . . . "[15]. Knowledge, repentance and forgiveness are the three steps to the Throne of Grace.

(V) Following the recital of the "Eighteen" the worshipper was once offered the opportunity of silent devotions. This emotional void has now been made vocal by set prayers. The feeling that every man's hand was against them caused the theme of these petitions to become that of sin and suffering.

> The unceasing affliction which a thousand years of persecution brought upon the Jews finds as touching expression as does the believing humility with which they sought the reason of their misery in themselves rather than in the injustice of God[16].

[14] Singer, 55. [15] Singer, 46. [16] *E.R.E.*, X, 195.

The anguish of the people is voiced in the following passionate prayers:

> Our Father, our King, our Refuge, deal not with us according to the evil of our doings; remember, O Lord, Thy tender mercies and Thy loving kindness; save us according to Thy abundant goodness, and have pity upon us, we beseech Thee, our Rock. Forsake us not, O Lord our God, be not far from us; for our soul is shrunken by reason of the sword and captivity and pestilence and plague and of every trouble and sorrow . . . Guardian of Israel, guard the remnant of Israel and suffer not Israel to perish, who say, Hear O Israel[17].

On Mondays and Thursdays, the Christian special weekdays are avoided, lessons from the Law are read. Scripture reading as part of the Services dates from the reformation of Ezra. The message of the Torah is thus brought into the everyday life of the people.

The concluding part of the service is composed of *Psalms* 145 and 20, and the promise of redemption, "And a redeemer shall come to Zion", reaching its climax in the Adoration, or the Alenu, which is an eloquent proclamation of the Kingdom of God. The Alenu prayer consists of two parts, one special to Israel, the other universalist in tone and spirit. By a curious fate this universalist prayer has at various periods become "the cause of slanderous accusations and persecutions, as a result of which it was in part mutilated through fear of the official censors". The first paragraph, together with the clause, "for they bow down to vanity and emptiness and pray to a god that saveth not" (now deleted from the Prayer Book), has been misconstrued into an attack on Christianity. Dr. Abrahams avers that the paragraph was written in an environment in which there were no Christians at all. The Alenu has special sacredness for the Jews since it was the death song of their martyrs. "It is a fitting termination to the Daily Service, urging them to live and die loyal to the fundamental truth and hope of Judaism". The second paragraph breathes a lofty aspiration for the whole human family[18]. As in the Christian Church, so in the Synagogue, the congregation is dismissed with a doxology. The end of the Jewish service is marked by the Kaddish, based on *Ezek.* 38[23]. Each service is punctuated at various points by the Kaddish, which is recited not as a mourner's prayer, for there are many variants of the Kaddish, but in its true aspect of congregational sanctification. It is here used as a doxology to close the public worship. Its keynotes are the glorification of God, and the expectancy of the speedy establishment of His Kingdom on earth.

> Magnified and sanctified be His great name in the world, which He hath created according to His will. May He estab-

[17] Singer, 60, 64. [18] Singer, 77, lxxxvi.

lish His kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen[19].

We turn now to consider some objections which have been raised to Jewish religion.

(I) Judaism has been adversely criticized on the score of its over-emphasis on study as a mode of worship. Some find in it an ill-directed intellectualism, a tendency to snobbery, a lack of sympathy with the unlearned. Hillel and the *New Testament* are quoted: "An empty-headed man cannot be a sin-fearing man, nor can an ignorant person be pious"[20], "This people that knoweth not the law is accursed". Yet the old Rabbis were not unaware of the tendency of scholars to become self-conceited and to contrast book learning with manual labour, with contempt for the latter. They counselled singleness of motive and humility as the condition of true learning. The Jew is legitimately proud of the intellectual element in his religion[21]. Some devout Christians are apt to depreciate learning and the student, and to read their Bibles as a means of grace apart from its erudite commentators.

> Jewish scholars knew that understanding is an intellectual function, which is not promoted but perturbed by the intrusion of any mystical or emotional element. They prayed for intelligence and to be kept from error, but they looked for the answer in the working of their own minds, and did not expect any supernatural illumination.

He must *know* before Whom he stands. The religious life of the Jew is not in danger of degenerating into emotionalism. Unchecked subjectivism is not his danger.

> Judaism in its purest expressions embodies its visions in forms of reason as well as feeling. By the harmonious combination of subjective and objective truth Judaism has saved its worship from sinking into the morass of emotionalism and hysteria on the one hand, and from drying up in arid rationalism on the other.

Both Jew and Christian have something to learn from each other in this matter of the intellectual element in religion. Judaism would be enriched if there were poured into it some of the intense glow and rich spirituality of the Christian religion. The insistence upon the rational element in Judaism has limited its missionary activities. The Christian would be advantaged if there were added to his faith some of the Jew's devotion to ethics and passion for study.

[19] Singer, 37, xl. [20] Singer, 187.

[21] *Cf.* Moore, *Judaism*, II, 239 ff.; Box, *Spiritual Teaching*, 45 ff.; Buchler, *Types of Jewish-Palestinian Piety*, 25.

(II) Racial megalomania is thought to have blighted Judaism, and to have withered in the bud its noblest and universalist aspirations. The constant struggle of the universalist element with the local and nationalist cultus is obvious to the reader of this Prayer Book[22]. Benefits for Israel, Israel's superiority over the nations, their privileged position before God are constantly insisted upon, *e.g.*, "We are Thy people", "Chosen us from all nations, and given us Thy Law"[23]. We should avoid being hypocritical and hypercritical when drawing comparisons between one race or religion and another. There is amongst us such a thing as Empire Jingoism. John Milton once asked: "What does He (God) then do but reveal Himself . . . first to His Englishmen?". G. K. Chesterton's little rhyme, "How odd Of God To choose The Jews", is cynically cruel. The Jews have never ceased to be amazed that God should choose Chesterton's Roman Catholic, Christian Church to slaughter, rob and persecute their race. Isaac Watts has the following lines in his *Divine Songs for Children*:

'Tis to Thy sovereign grace I owe
That I was born on British ground,
Where streams of heavenly mercy flow,
And words of sweet salvation sound.

Lord, I ascribe it to Thy grace
And not as others do,
That I was born of Christian race
And not a heathen or a Jew.

We reiterate, this Prayer Book must be viewed in the light of its historic rôle and achievement. It is not the creation of some one modern scholar; it is an inheritance from the past. It has been subject throughout history to many formative influences, and registers changes in faith, outlook and hope. Despite these changes and modifications, it has remained so fixed in the fundamentals of its worship that any Israelite, wherever his place of birth and whatever his medium of expression, can find in it the epitome of his past, the exponent of his faith, and thus feels himself at one with his people in all lands and ages[24]. Like all liturgies, this Prayer Book creates a group consciousness. But there need be nothing incongruous with the stress on one's particular ecclesia in a world-wide outlook. Loyalty to a group should serve as a stepping stone to the wider and universal virtues. To Judaism must be given the credit for the creation of, and for historic emphasis upon, the brotherhood of man. Its worship of the One God carries with it the idea of the one human race. The intense nationalism of the *Psalms* has not prevented them from becoming the hymnal of humanity.

[22] *e.g.*, Singer, 262. [23] Singer, 8, 4, 147, 169, 216.
[24] See *Yearbook of C.C. Amer. Rabbis*, XL, 273, 293.

(III)[25] The common abuse and caustic comments aroused by the prayer, "Blessed art Thou . . . who hast not made me a woman"[26], amaze and irritate the Jew. The Rabbis declare that "there is no greater proof of God's love to Israel than in the multitude of commandments He has given to it". Woman by virtue of her sex was exempt from observing many commandments which for her were not easy of fulfilment, while the men were glad of the opportunity to fulfil their obligations. These prayers should be studied in the light of the Jewish attitude to woman throughout history, and the indispensable part home ritual has played in the preservation of Israel. Dr. Box says:

> The home is an almost more important centre of religious observance than the Synagogue itself . . . In it the life and strength of Judaism find their citadel.

The Synagogue as school never forgot the home as a true centre for assimilating and passing on its virtues. The Rabbi did not receive more emphasis and praise than home and motherhood. No "bible" of the East can furnish such lofty maxims extolling the worth of woman as the Jewish Scriptures. To see the mother in Israel lighting the Sabbath lamps, and preparing her table for the Passover, ought to remove any prejudice aroused by the single petition. "Blessed art Thou . . . Who hast not made me a woman".

(IV) We appreciate and commend the native reverence and reticence of this Prayer Book when faced with the problems of sorrow, death and the Future Life. There is no introspective, morbid craving for knowledge of what happens "beyond the veil". The Jew sorrows deeply but manifests no feelings of terror and despair. Gloom and misery frequently surround the obsequies of a Christian funeral service, while the mourners' prayers often seem cringing, whining and lachrymose. The mood may easily develop into that of a pagan thrashing his god because it has been unkind to him. The prayer for the dying in this liturgy has chasteness and dignity:

> If my death be fully determined by Thee, I will in love accept it at Thy hand . . . make known to me the path of life; in Thy presence is fulness of joy; at Thy right hand bliss for evermore. Thou Who art the father of the fatherless and judge of the widow, protect my beloved kindred with whose soul my own is knit. Into Thy hand I commend my spirit, Thou who hast redeemed me, O Lord God of truth, Amen . . . Hear O Israel; the Lord our God, the Lord is One[27].

[25] See Box, *Religion and Worship*, 293, 325 ff.; Moore, *Judaism*, II, 129 ff.; Schechter, *Studies in Judaism*, I, 313 ff.

[26] Singer, 6. [27] Singer, 317.

We like, too, the sane manliness of the Mourners' Kaddish. It should be noted that the favourite appellation of God is "Our Father, Our King", and there is no suggestion of a remote or absentee God in this liturgy. While there are many prayers breathing a noble spirit and clothed in choice phrase, the following deserves special quotation:

> With abounding love hast Thou loved us, O Lord our God, with great and exceeding pity hast Thou pitied us. O our Father, our King, for our fathers' sake who trusted in Thee, and whom Thou didst teach the statutes of life, be also gracious unto us and teach us. O our Father . . . ever compassionate, have mercy upon us; O put it into our hearts to understand and to discern . . . to do and to fulfil all the words of instruction in Thy Law[28].

This prayer was in regular use in Temple times, and would most likely be well known in the home of Jesus at Nazareth. The next prayer is the benediction which follows the Shema and is peculiar to the evening service. It is one of the most beautiful compositions in the liturgy:

> Cause us, O Lord our God, to lie down in peace, and raise us up . . . unto life. Spread over us the Tabernacle of Thy peace; direct us aright through Thine own good counsel; save us for Thy name's sake; be Thou a shield about us; . . . O shelter us beneath the shadow of Thy wings; for Thou . . . art our Guardian and our Deliverer . . . guard our going out and our coming in unto life and unto peace from this time forth and forever more . . . [29].

In conclusion, we summarize our general impression of the study of the Jewish Prayer Book. There are many verbal details which elude our mental grasp. Yet good has accrued from our worship in the Jewish Synagogue. Daniel Deronda had been to the Synagogue and speaks for us when describing its influence upon him. He

> gave himself up to that strongest effect of chanted liturgies, which is independent of verbal meaning. The most powerful movement of feeling with a liturgy is the prayer which seeks for nothing special, but is a yearning to escape from the limitations of our own weakness, and an invocation of the all good to enter and abide with us; or else a self-oblivious lifting up of gladness, a *gloria in excelsis* that such good exists; both the yearning and the exultation gathering their utmost force from the sense of communion in a form which has expressed them both for long generations of struggling fellow-men[30].

We have followed adventurers questing for God, great pioneers in religious experience, men fond of an argument and gifted with the

[28] Singer, 39. [29] Singer, 99.
[30] George Eliot, *Daniel Deronda*, c. 33.

faculty for intense, lengthy concentration, men who would give a reason for the faith within them. What exuberance of spiritual imagination and insight is revealed in this Prayer Book! All to tell us about God; Who is He? What cares He for His people? Surely this has significance for thoughtful men of any creed. In the evolution of religion the Jew has no need to hide his head nor to apologize for his presence. This liturgy which has kept his soul alive for many centuries is worthy of a place alongside the Prayer Books of the Roman Catholic Church and the Church of England. As the "People of the Book" the Jew has been a "light to lighten the Gentiles".

# THE FINAL AUTHORITY IN CONDUCT.

By E. B. Storr.

This is an age of moral confusion. Imagine a puzzled disciple seeking guidance. "I want to do right", he says, "but how am I to know what is right? One authority tells me that Socialism is legalized robbery, another that it is the social application of the Sermon on the Mount. One insists that war can never under any circumstances be justified, another that one combatant may be relatively justified in resisting the aggression of the other. One says that divorce is never legitimate, another that the breaking of the marriage contract by one party frees (or may free) the other party from it. How am I to recognize the truth amid this babel of conflicting voices? Point me to a moral authority that I can accept as final and absolute". What response can be made to such an appeal?

History shows a succession of authorities which have been accepted by various peoples and at various times as supreme and unquestionable.

Perhaps the earliest was Tribal Custom and Law. The idea of individual responsibility came to birth late in human history. Before that the individual did not count; after that his moral questions were answered by an appeal to communal custom. It would not be worth our while to dwell on this but for two facts, one of historical and the other of present interest. The historic fact is that the finest illustration of the authority of tribal custom and law is supplied by the people which cradled Christianity. "What is written in the Law? How readest thou?": that was the supreme court of appeal. It is true that the Law was regarded as given by God, but there is nothing unique in that. Authority usually bears back on divine appointment. The Law, whatever claims might be made for it, was of human creation and embodied the practice or the accepted ideal of the people. It is also true that, before the Law was codified, another force, more subjective in character, had been at work in the nation; and the prophetic strain which challenged the legalistic never utterly died out. But after the Exile Israel became emphatically the People of the Law.

The fact of more immediate interest is that there has been a modern resurgence of this authority, in a new shape. Totalitarianism, in the various forms which it has assumed in Germany and Russia, and less completely in Italy, is the old theory, with entirely new features, that the State is the final arbiter in matters of right and wrong.

That the State, whether it be a free Republic or a Dictatorship,

must have certain powers of determination is evident. Law is a great social boon, and laws must be passed and administered and enforced by some authority. But it is a strange revival of an ancient creed to maintain that the State can settle moral problems. Morality is not primarily the concern of Government. Its concern is with social well-being. That the two are closely related is true, but they are distinct, however interwoven. The lawful and the good are two circles which overlap but do not coincide. A wise State does not attempt to interfere with immorality, as such; it only interferes when evil social consequences arise or are likely to arise. A Government has no faculty or capacity for determining ethical questions. At the best it can only express popular opinion which is a very uncertain guide, and at the worst it makes ethics a mere branch of politics and becomes an intolerable tyranny as it is in Germany to-day.

In Christian history the Church came to be regarded as the final moral arbiter. The Church never carried its claim to ethical authority so far as the Nazi rulers have done. It recognized a supreme standard of conduct in a revelation of God conveyed through Jesus Christ and embodied in the New Testament. But it argued that an infallible authority needs an infallible interpreter, and it claimed that function for itself through its courts and especially through the Pope, whose infallibility in this respect became eventually a dogma of the Church. Granted an infallible revelation contained in a book, and the Roman position seems logical. For a Bible that is capable of various interpretations is of no use as a final guide unless there is some authority to determine which interpretation is to be accepted. The history of the Roman Church is, however, quite sufficient of itself to discredit its claim to be a reliable interpreter of divine revelation.

Protestant theologians, in their search for firm footing in their conflict with Rome, were driven back upon the Bible—the Bible, shorn of the strained and irrational meanings sometimes put upon it by the Roman Church. This led ultimately to the dogma of an infallible book—a book divinely inspired so that it contains no error and is in every part of it the Word of God. Biblical Criticism has destroyed the doctrine of Verbal Inspiration, and given us a book which is a human record of human events. That these events are, or convey, a divine revelation—especially the Gospels, which record the life of Jesus—is the universal Christian belief, though there is considerable diversity of opinion as to the precise nature of that revelation. A good many Christian people, however, still cling to the idea that the Bible is the final authority on conduct. To those who recognize the true nature of the Bible the difficulties of this view are overwhelming.

Some modern thinkers who have been compelled to surrender

the conception of an infallible book have fallen back on the idea of an infallible Person. Jesus, they claim, is the final and absolute moral authority.

Christians of every school would admit that the Christian life on its practical side is loyalty to the spirit of Jesus Christ. But in this there is a large subjective element. Jesus has become to us the medium of divine blessing and of divine guidance. Obedience to Him means following the gleam, faithfulness to that ideal which we have formed through the enlightenment of His Spirit. But that is very different from the view that the teaching of Jesus as contained in the Gospels is our objective standard of right in all things. Tolstoi tried to give Jesus that objective authority, but he has not succeeded in carrying with him the bulk of Christian people, and his position bristles with difficulties, as I shall point out presently.

It may further be conceded that Jesus has presented the world with a life and character as perfect as they can possibly be in a sinful environment. Moral idealism never rises higher than the actual achievement of Jesus. He is, in a very real sense, the moral touchstone of human conduct. But the example of Jesus, though illuminating and inspiring, does not settle for us details of behaviour. I once heard a minister preach on the subject, "Was Jesus a teetotaller?", and, by appeal to *a priori* principles, and without one jot of actual evidence, he succeeded in proving to his own satisfaction that Jesus was a teetotaller. Many Christian people regard total abstinence from strong drink as essential to a fully Christian life—indeed it seems by some to be regarded as the primary virtue—but there are many more who do not share that conviction, and feel no disloyalty to their Master in a moderate indulgence in alcoholics. Jesus gives no explicit guidance in this matter, and when appeal is made to His spirit it evokes different responses from different people.

When Jesus is set up as a final ethical authority we cannot but ask, "which Jesus?". For there are two distinct figures in the Gospels—that of the Synoptists and that of John. The dogmatic, self-assertive, mysterious figure of John's Gospel is very unlike the simple, friendly, story-telling figure of the first three Gospels. Personally I find it very difficult to blend the two pictures into one. But, without unduly stressing that point, there is the difficulty of knowing exactly what Jesus did say. The Synoptists show remarkable agreement about the words of Jesus, but they show also strange divergences. Did Jesus say, as in *Matthew*, "Blessed are the poor in spirit", or, as in *Luke*, "Blessed are ye poor"? Apart from such discrepancies there are many cases in which uncertainty exists as to whether Jesus has been correctly reported. Again, much of His teaching is in parabolic form, and we have not always the key to unlock its meaning. Further, what measure of importance

is to be attached to the apocalyptic element in His teaching, and how much truth is there in the idea of an *Interimsethik*—an ethic meant only for special conditions and not applicable to our ordinary life?

The repeated refusal of Jesus to be a lawgiver and to settle ethical questions has some bearing on this matter. He seems to have been always anxious to arouse the moral sense by presenting big moral principles, and to leave the application to the individual's own judgment. Much has been made of the saying, "Render unto Cæsar the things that are Cæsar's and to God the things that are God's", as though it settled for us a great controversy. As a matter of fact it does not touch the question. A doctrine appears on its face which Jesus would certainly have repudiated—the doctrine that human affairs can be divided into two distinct areas, the one belonging to God and the other to Cæsar. But surely all human affairs belong to God. The difficult political problem over which freedom-loving individuals have constantly had to fight their governments is: what is Cæsar's province and where are its boundaries? The reply of Jesus to His enemies sheds no light whatever on that problem.

Further, there is no reference in the Gospels to many difficult ethical questions, some of which have arisen, or at least been recognized, since the days of Jesus. I have already referred to the drink problem, on which no guidance is given by Jesus. The same applies to war and to slavery and to certain sex problems. Jesus has undoubtedly set forth the principles and spirit to be applied to the settlement of all moral questions, but the application of them, which is often the crucial matter, is not laid down.

We conclude, then, that neither State nor Church, neither Book nor Man, gives us what we are in search of—a final and absolute moral authority.

An appeal to history reveals morality as a growth. There seems no necessity to assume a separate faculty, a moral sense distinct from ordinary judgment. Judgment takes the colour of the material with which it works. If it deals with questions of beauty we call it the æsthetic sense, if with questions of right and wrong the moral sense, and so on; but it is one and the same mental faculty directed to different classes of objects.

The roots of morality appear to be struck in social fellowship. Men have to live together in various relations—domestic, social, economic—and thus arises the idea that certain actions which are found to be harmful to those relations are not permissible. Morality has thus a utilitarian basis; it is the higher expediency. Out of social experience emerge certain ideals which gradually come to have an independent value. The great difficulty in this view of the origin of morality is to account for the imperative note in it, the

change from "I had better" to "I must". Right is not that which seems best for me, or even best for the majority of my fellows; it is that which "ought to be" without regard to consequences. But is not the imperative quality in conscience explained in part by the material with which moral judgment deals? The close association of morality with religion would also strengthen the feeling of obligation. God came gradually to be the repository of moral values, and the pursuit of them to be regarded as His will. If, when every explanatory suggestion has been made, a certain element of mystery still remains, it must be borne in mind that mystery hangs around every leap in the process of evolution. We do not know how life came forth from the non-living. There is a wide gulf between sentiency and consciousness which has somehow been bridged in history but not in human knowledge. So the fact that we cannot fully explain the transition from expediency to obligation, from judgment to conscience, is no disproof of such a transition. A lowly origin does not forbid the belief that conscience is "stern daughter of the voice of God". The imperative note in moral judgments, however it has arisen, is evidence of the fact that we live in a moral universe.

As the moral sense has developed, so the content of morality has developed with equal step. No doubt there is an absolute standard, but it exists only in the mind of God. We do not know what it is. We are slowly discovering it. I do not deny an absolute quality to our highest values, such as truth and beauty and goodness. But so far as we are concerned that absolute quality is a matter of recognition, not of knowledge. That is, we believe that there is an absolute goodness, but we cannot define it; and in actual life our morality is always relative to our moral perceptions on the one hand and to the conditions in which we have to act on the other.

So our reply to our imaginary inquirer must be "there is no external authority which can determine for you what is right. You have to do that for yourself. The final authority for each man is his own conscience". Such a subjective conclusion staggers some people because it seems to them to open the door to licence and anarchy. But the fear arises out of a misunderstanding of what is meant by inward authority. Licence is the absence of all authority, a dispensation from all control, and permission to do what one likes. It is the negation of morality. To throw on each man the responsibility of determining his own scale of values does not mean that at all. If anything, it makes obligation more imperative, for it makes it obligation to the man's deepest self. The bogy of moral anarchy springs from the baseless fear that private judgment involves the disappearance of all common standards. But that is ridiculous, and is contradicted by experience. Every man

lives in his own physical world, the world revealed by his own senses and built up by his own mind, yet for all practical purposes it is one and the same world for us all. Every man lives in his own social world, but we manage to find enough common ground to make community life possible. So each man lives in his own moral world, the world of his self-chosen values, but there is a great deal of moral territory common to us all.

The fear of licence and anarchy surely arises from the failure to distinguish between the reality of a moral world in which we all live, and within which we are all responsible to the Final Judge, and something outside us which declares infallibly the contents of that moral world. To deny any such authority does not destroy or in any way affect moral realities. The inner law for every man (though he may not heed it) is to seek and obey the highest he can discover. And in that quest all the various authorities which we have passed in review have something valuable to offer him.

The Bible may be said to represent the authority of the *Past*. There is a reverence of the past which is a drag on progress. It is seen in its extreme form in the ancestor-worship of China. But equally dangerous is that narrowness which cannot see beyond its own generation, and thinks wisdom was born with it. A great wealth of moral treasure has been slowly and painfully gathered by the generations that are gone, and is now our priceless heritage. That treasure needs to be continually sifted, but it should not be neglected. In the moral realm there is no more valuable deposit than that found in the Hebrew and Christian Scriptures. Bibliolatry is foolish, but he who studies the Bible with a discriminating mind will refine his moral sense and add to his moral wealth.

The Church represents the authority of the *Community*. It is often said that majorities are mostly wrong, and the saying has an element of truth. Higher moral conceptions arise in the mind of one man, as in the case of the Hebrew prophets, and are received at first only by a minority. But in time they percolate into the common mind, and become part of the generally accepted truth. A man must be true to his own vision, and it may mean "Athanasius against the world". But the wisest are dependent on the wisdom of others; they must get their primary moral ideas, even if they be faulty, from the community to which they belong. It is the mark of a narrow and self-opinionated mind to treat with contempt or indifference the opinions of others. We are ourselves the final arbiters of right and wrong for ourselves, but in forming our standard we should allow full weight to popular conventions. The Christian Church not only represents communal authority, it represents it at its best. The Christian community does not always speak with one voice, but whenever it does it should be respectfully heeded. Something of wisdom and truth must lie in all moral judg-

ments which have won the general approval of the Christian conscience.

Jesus represents the authority of the *Expert*. There are choice spirits who, by native insight or by patient study, see further into ethical reality than their fellows. Of these Jesus is the greatest. It may seem to some irreverent to class Jesus with others. He is not *an* expert, they say, but *the* expert. He is the Way, the Life and the Truth. But after what has been said above, such an objection does not hold. Can the teaching of Jesus on human conduct be subjected to examination and discussion and comparison with other teachings? If so, Jesus must fall into this category of the expert. It may be that we catch a peculiar note of authority in His voice, as did the common people of His day. But the authority has to be recognized. The precepts of Jesus mean nothing to us except as they ring true on the counter of our own conscience. Until they do so we know them only in the letter and not in the spirit, and if we heed them our obedience is blind and mechanical. Of all the aids to the formation of a true and high moral standard none is so valuable as that of the expert. By the light of their wisdom the humble docile spirit may be guided to the rarest beauty and the most heroic goodness.

The past, the community, the expert—especially in their Christian forms of Bible, Church, and Christ—give us guidance. They supply the moral material out of which our standard is framed. We differ in the measure of authority we attach to them respectively. One takes the Bible very literally and looks to it for the settlement of all ethical problems. Some still see in the Church the unquestioned moral guide, with the same sort of simple faith with which political opinions are often accepted from a party newspaper. We all bow to Jesus, though we draw differing conclusions from His reported words. But the ultimate responsibility is with the individual. Thus are we being trained for our great destiny as the free sons of God.

# THE POEM OF JOB.

By P. A. Spalding, M.A.

As a touchstone of literary excellence, what could be of more value than the *Book of Job*, artistically the most perfect in the Bible? It is as literature that I propose to consider it in this brief essay. It would be difficult to estimate the loss to English literature, putting aside all ethical considerations, had the *Book of Job* not been included among the Old Testament writings. By that I mean the poem as it stands in the Authorized Version. Scholars must of course prefer the Hebrew original, or in translation the Revised Version, and even this they could now improve upon, as far as literal accuracy goes. But few poets would care to change one iota of the Authorized Version even when it "darkeneth counsel by words without knowledge". This attitude needs some defence. It is not adopted in any spirit derogatory to scholarship. Far from it. But here I am considering *Job* as literature, as a great poem, and those who love it as poetry will appreciate the application to it, with respect to some obscurities, of the profound remark of Coleridge that "poetry gives most pleasure when only generally, and not perfectly, understood". He meant that the imagination can and must step in where the intellect fears to tread; and an increase in literal accuracy not seldom means a sacrifice of poetic merit. Compare for instance the Authorized and Revised Versions of Chapter XXV, the last speech of Bildad the Shuhite. Certainly there are no *unpoetical* obscurities in the Authorized Version: nothing comparable with the introspective meanderings of modern symbolist verse. Author unknown, translator anonymous, the poem remains a national possession, a monument as worthy to inspire pride in our heritage as *Hamlet* or *Paradise Lost* or Salisbury Cathedral.

It is a commonplace to say that there is nothing else in literature quite like it. It is a paradox. It is static like the Greek drama, yet it is as rapid as Homer or the Elizabethans. The patience of Job has become a proverb, yet who can deny the justice of Coleridge's remark: "Job, far from being the most patient, was the most impatient of men. He was rewarded for his impatience. His integrity and sincerity had their recompense because he was superior to the hypocrisy of his friends"? It is the only literary work which introduces the Deity without bringing Him down to or below the level of the human actors in the drama.

Formally the poem fits into no regular category. It partakes at once of the drama, the epic and the lyric; while the prologue and epilogue, like all the Bible stories, crowd volumes into a little

space, and set a scene and develop a situation with a speed and economy hardly paralleled by the most accomplished writer of fiction. As a whole it has been compared with the *Prometheus Vinctus* of Aeschylus. But the comparison cannot be maintained. In range, assurance, intensity, it surpasses Aeschylus as Aeschylus himself surpasses Euripides. As a work of art, *Prometheus Vinctus* lacks the cohesion and urgency of the *Book of Job*. Set the two side by side, and the Greek drama appears relatively formless. The protagonists differ as markedly. Zeus is an even less effective portrayal of Deity than the God of *Paradise Lost*. In fact, as a character, Zeus is inferior to Prometheus; while Prometheus, unlike Job, glories in his persecution, and maintains that he would rather suffer than bow to the will of the gods. Impersonal fate rules Zeus as well as Prometheus; that is the real burden of the play. But in the *Book of Job* the Lord is the Lord, and there is nothing beyond Him. *Prometheus Vinctus* is a tragedy, and ends in tragedy. The *Book of Job* is the only tragedy with a "happy" ending. Strictly speaking therefore it cannot be called tragedy, but equally one cannot call it a comedy, not even a Divine Comedy. It is a paradox.

Formally again, one might compare the poem with the *Bhagavad Gità,* the most sacred book of the Hindus, which is also a dialogue between a man (Arjuna) and God in the shape of Krishna. But as a work of art the *Book of Job* is greater: more trenchant, rapid, dramatic. The *Gità* lapses into abstractions: *Job* is always concrete. It is all the difference between a Kant and a Plato.

* * *

Of the great works written with a primarily ethical motive, the *Book of Job* alone preserves immovably the balance between art with a purpose and art for art's sake. There are magnificent things in Lucretius, of whom indeed we are sometimes reminded, but even he could hardly be expected to make consistently great poetry out of scientific theories, and the iron too often appears beneath the velvet. But to appreciate to the full the poem of *Job* one need hold no particular faith nor follow any particular philosophy. Its appeal is universal: it haunted alike the imagination of the puritan Milton, the pagan Shelley, and the mystic Blake. It would be possible, though not profitable, to maintain on the lines of Ruskin's dictum—"The principal lesson intended to be taught by the Book of Job is, the holy and humbling influence of Natural Science on the human heart"—that it was written out of the sheer creative joy of a poet in the world around him, and that its preoccupation with morality was due only to the predominantly religious cast of the thought of his time.

* * *

Poe said that a poem must be short, that to speak of a long *poem* is a contradiction in terms, and Bagehot that "Poetry should be memorable and emphatic, intense and *soon over*". Whether or not we subscribe to the general views of poetry of which these dicta are elements, we are bound to admit that epic poetry differs in kind from other works of art, in that it is impossible to take it in except by instalments. There is no painting so large that it cannot be comprehended in a single *coup d'œil*, and no important musical composition that cannot be heard through at one time and grasped in its entirety. But the *Iliad* and *Paradise Lost* cannot be taken in as wholes. Homer sometimes nods and Milton is not seldom tedious. Even supposing a flawless epic, length alone makes it certain that high lights will stand out too much: an epic can never be more than a series of shorter poems linked by passages of prose. In this sense the *Book of Job* is the only successful long poem there is, or rather the longest *poem* there is; that can be read, as a poem should be, at one sitting; that can be grasped, as a work of art must be, as an organic whole.

From this point of view, the chief criticism levelled against it as a literary composition, is seen to be baseless. It is commonly said that the Elihu interpolation, being of a later date and in a different style, can be excised without weakening the structure of the poem. But æsthetically, in the Authorized Version, which was composed at one time, this passage is not only not an excrescence, it is essential; essential to the emotional unity of the whole. Literally as well as metaphorically, it is the lull before the storm. "The words of Job are ended", and we await the Lord's answer. The sense of mystery, the awfulness and majesty of this answer are greatly enhanced by the breathing space afforded in Elihu's speech. It may be objected that he only repeats earlier arguments; but incidentally he adds some splendid imagery.

. . . . the small rain
And the great rain of his strength.
. . . the balancings of the clouds,
. . . . the sky
Which is as a molten looking glass.

—all these are his. And the fact that he does not further develop the theme is in itself a virtue æsthetically. As it is, his speech gives us time to assimilate imaginatively what has passed, before the poem rises to its climax in the voice from the whirlwind. While Elihu is speaking we are subconscious of Job sitting silent, not even listening, bowed down in grief and yet confident that his trust is not wholly betrayed. We are conscious at the same time of the whirlwind gathering force. After Job's splendid final speeches, the still more splendid reply

of the Lord, had it come immediately, would have stretched the tension too far; it would have been like passing straight from the murder scenes in *Macbeth* to the last act. As it is we are given time to relax and rise again to the height of the great argument. Elihu serves the purpose of the chorus in Greek drama, or of the fourth act in a Shakespearean tragedy. His very youthfulness, which is carefully stressed; his eager impulsiveness—

> For I am full of matter . . . .
> Behold my belly is as wine
> Which hath no vent

—bring a breath of air, a touch of freshness, to relieve the tension of the drama. When at last the answer of the Lord does come, it gains in intensity from its complete neglect of Elihu. His speech in fact contributes very materially, by means of contrast and suspense, to the effect of one of the great moments in literature.

A second criticism is commonly made: that the characters of the three friends are not sufficiently differentiated; and that the earlier half of the poem might equally well have been a dialogue between Job and any *one* of his friends. There is more foundation for this objection than for the former one. But even this is not so serious as may appear at first sight. There is *some* differentiation, and a few attentive readings of the various speeches are enough to enable one subsequently to decide at a glance who is speaking at a given moment. Eliphaz is the most important, the leader of the three; more gentle, cultured, dignified than the others. Zophar has a narrower mind and a more limited outlook than the other two: he is the least patient and the most vindictive. Bildad too is impatient, but this is redeemed in him by a certain generosity of mind. He is positive and impetuous and the most poetical of the three. To him belongs the wonderful Twenty-fifth Chapter. Nor would a mere dialogue have been so effective. The sense of tragedy is heightened by this weighting of the scales against Job. There is something of the crushing inevitability of fate in the rhythmical rise and fall of the voices all directed to the one end: hammer strokes on the anvil of Job's integrity. Also it must be remembered that the three are friends, of Job and of one another. They represent orthodoxy: they come from the same social class, and would naturally think and express themselves alike. Insistence on characterization or personal idiosyncrasy would militate against the poem's singleness of impulse.

* * *

Structurally the poem is perfect. It is a curious thing that the device of a prologue and epilogue in prose has not been used more frequently. One cannot imagine anything more effective. We start with our feet on the ground, and in two short chapters, without

a superfluous word, we are carried swiftly to the first climax, where the poem proper begins:—

After this opened Job his mouth, and cursed his day . . . .

The argument is developed, statement and answer, strophe and antistrophe, the intellectual rhythm working with and intensifying the sensuous rhythm of the parallels, in a gradually mounting *crescendo*, until, after the *rallentando* afforded by the speech of Elihu, we rise to the final climax—

Then the Lord answered Job out of the whirlwind . . .

There follows the *diminuendo* of the epilogue, and we end once more peacefully, as we began.

The unfolding, evolutionary effect of the parallels, seemingly natural as the process of growth, is repeated and reinforced on the grand scale by the development of the whole poem. Observe the ease and assurance with which it passes, as at the beginning of the Third Chapter, from *pianissimo* to *fortissimo*; from despair to exaltation, as in Chapters XXVII-VIII, as one theme of a symphony merges into another. There are no rough edges: the machinery never creaks. There is all the flow, the suppleness, the *imperceptibility* of music. Parallelism is the most potent of rhythmical devices, and the slowest to pall, because it is the most elastic, and capable of the greatest variations. Also because its appeal is to intellect as well as to sense. The repetition of the same or a slightly different idea by means of very diverse images produces a close-knit texture more successfully than rhyme, at any rate in a poem beyond the length of a single lyric. "The jingling sound of like endings," as in the heroic couplet, soon becomes intolerable. A long series of regular rhyming structures, as in *In Memoriam*, tends to break up a poem into parts, insulated from one another, rather than welded together into a whole. Parallelism is at the same time more intense and passionate a medium than blank verse.

If one were asked to sum up in a single phrase the prevailing tone of the whole poem, one might say that it leaves an impression of sweet austerity. The emphasis would be on the austerity, but we do have in the *Book of Job* what we do not have in *Isaiah*, for instance, or the other Prophets, or even in the *Prometheus Vinctus*, a sense of the still, sad music of humanity. There is nothing in literature more nobly pathetic than Job's last speeches. Isaiah is a little inhuman: his sublimity is largely untempered by sympathy. From the point of view of art Isaiah, like Spinoza, is God-intoxicated: he cannot see man. Later the balance is upset the other way. Shakespeare and Molière can see man only.

It is easy to see then why we cannot imagine a *Book of Job*, or anything like it, being written to-day, or if written being thought to have any sort of sincerity beyond that of fanaticism or mere

eccentricity. It is a question of ethos. We live in an age of materialism run mad, and can only glimpse the great ages of the past as in a glass, darkly. The grandest ethos of all is that to which belong Job, the Prophets, Homer and Aeschylus. It is what might be called the late primitive, which still has the dew on it, possessing the vigour, freshness and spontaneity of primitive culture, without its uncouthness or savagery; and to some extent also the poise and richness of the classical ethos, without its signs of a fatal facility. At this stage—a stage reached much later in music than in literature—the human mind has not lost direct contact with the world as a whole. It has not become over-introspective or exclusively preoccupied with the relations between man and man. Its keynote is austerity; its dynamic, awe. Man can still say, what later on he will scorn to say:

> Therefore have I uttered
> That I understood not;
> Things too wonderful for me,
> Which I knew not.

Humility is still an instinct; it has not yet become a virtue.

* * *

To the poem of *Job* the same test may be applied as to any other masterpiece. Try to alter it, and see whether it can be "improved". There have been many attempts, and not all who have put their hand to the task have been so wise as Milton, who gave up before he had written a line, or Shelley, who resisted the temptation to turn the story into a lyrical drama in his own style. In the hands of genius it is conceivable that something might be made of it with the use of rhyme or blank verse, but the attempts that have so far been made have resulted one and all in bathos. This sort of thing for instance:

> But where real wisdom is found can he shew?
> Or the place understanding inhabiteth? No!
> Men know not the value, the price of this gem;
> 'Tis not found in the land of the living with them . . .

Further, the superiority of the English version is easily appreciated by a comparison of individual passages. Of the other versions (of the original I am not qualified to speak) the Greek of the Septuagint is the best. At moments it rivals the English in sheer poetic power. To take a test passage, one of the most beautiful in the whole poem:

> Man that is born of a woman
> Is of few days, and full of trouble.
> He cometh forth like a flower,
> And is cut down:
> He fleeth also as a shadow,
> And continueth not.

In the Greek this runs:

> Βροτὸς γὰρ γεννητὸς γυναικὸς ὀλιγόβιος καὶ πλήρης ὀργῆς. Ἡ ὥσπερ ἄνθος ἀνθῆσαν ἐξέπεσεν, ἀπέδρα δὲ ὥσπερ σκιὰ καὶ οὐ μὴ στῇ.

Note how exactly the exquisite cadence of the monosyllables "and is cut down" is paralleled at the close of the passage by the Greek καὶ οὐ μὴ στῇ. The same passage in the French or German versions, for instance, is not nearly so perfect an example of rhythm as the incarnation of thought. The German sometimes has the strength of the English, but never its flexibility; while the Greek has the flexibility without always having the strength. The French is of course by far the least poetical of all the versions. The French language has too high a polish; it is too urbane ever to get to grips with the starkness and simplicity of the original.

* * *

Taken line by line the *Book of Job* is full of "those flashes of insight, those whispers of unexpected beauty which touch the spirit and pass into music". In every case it is the simplicity of the poetry which gives it its power. There is no straining after effect. The state of a man living in chastened prosperity, Job himself as he was before his affliction, is wonderfully conveyed in two lines:

> My root was spread out by the waters
> And the dew lay all night upon my branch.

Or again in this:

> I was eyes to the blind
> And feet was I to the lame.

Or consider the effectiveness of this; the comparison of the desire for death with the eagerness with which men seek for material wealth:

> Wherefore is light given
> To him that is in misery,
> And life unto the bitter in soul:
> Which long for death, but it cometh not:
> And dig for it more than for hid treasures.

The force of Job's irony, as later on in the poem, of the irony of the Lord directed against Job, comes from its simplicity:

> No doubt but ye are the people,
> And wisdom shall die with you.

And when the Lord asks if Job knows the Divine plan:

> Knowest thou it,
> Because thou wast then born?
> Or because the number of thy days is great?

This simplicity gives the poet such a range that with equal effectiveness and equally few words he can express the grandest conception,

the power of God, in terms which remind us of the *Agamemnon*:

> He hangeth the earth upon nothing—

—and at the same time he can symbolize, with a surrealistic vividness, the horror of evil and the evildoer:

> The womb shall forget him;
> The worm shall feed sweetly on him. . . .

or suggest the littleness of man, of—

> them that dwell
> In houses of clay
> Whose foundation is in the dust,
> Which are crushed before the moth.

The famous "Wisdom" chapter is a sustained lyric, complete in itself. It corresponds, within the whole of Job's long closing speech, to the slow movement within the whole of a symphony or sonata. In contrast with the passionate or despairing outbursts which precede and follow, it has a calmness and confidence that remind one, in its emergence from a tempest of sound, of the winged serenity of an *Adagio* by Beethoven. In bitter and terrible words Job has described the fate of the evildoer, ending:

> Men shall clap their hands at him
> And shall hiss him out of his place.

And then, with a scarcely perceptible pause, he passes to the praise of the merit and mystery of wisdom:

> Surely there is a vein for the silver
> And a place for gold where they fine it . . .

In writing of the *Book of Job* as a poem, musical analogies are constantly flowing to the point of the pen. It is impossible altogether to avoid them. The whole poem is instinct with the dæmonic rush and surge of great music, such as we experience elsewhere perhaps only in *King Lear* and the choruses of the *Agamemnon* of Aeschylus.

* * *

It has been said that nature did not become a true subject for poetry until the birth of the Romantic movement. And it is true that we can trace little indication in classical literature of the poetic enjoyment of nature for its own sake, though true only in a qualified sense. To Vergil, Lucretius and even Horace, nature meant much, but tamed nature, gardens, farmlands and lowland rivers, not nature in the wild. The Greeks, and the Romans after them, undoubtedly feared and disliked the limitless in nature—barren moors, mountains and the unharvested sea. But this is not true of the Bible writers, and pre-eminently not so of the *Book of Job*. Is it possible to deny that here nature is praised for its own sake, without a thought of the mediation of man? The in-

spiration of nature on the grand scale together with the intimate use of natural imagery is in fact the most striking characteristic of the poem. Consider this:

> To cause it to rain on the earth,
> Where no man is;
> On the wilderness,
> Wherein there is no man;
> To satisfy the desolate and waste ground;
> And to cause the bud of the tender herb
> To spring forth.

Set beside it the passage which it immediately calls to the mind:

> Full many a gem of purest ray serene
> The dark unfathom'd caves of ocean bear:
> Full many a flower is born to blush unseen,
> And waste its sweetness on the desert air.

The difference of attitude is as obvious as the similarity of theme. Gray's verse, highly accomplished as it is, is humanist to the core. He is not interested in the flower, in nature as such. Take away its effect on man, and to him it is nothing. The idea of a flower *wasting* its sweetness could never have occurred to the Author of *Job*. In the passage quoted and throughout his poem he is insisting on the mistakenness of this attitude, on the impertinence of man in assuming that all the orders of creation may be graded in accordance with their value to him. No poet has in so brief a compass shown so all-embracing a sense of the beauty and magnificence of nature, or painted it so intimately and yet so objectively. Nor is he interested only in so-called inanimate nature. He is interested equally in bird, beast, and plant, particularly perhaps the last. The poem is packed with imagery derived from the world of trees, grass, and the flowers of the field. The horse in *Job* is perhaps the finest animal study in literature on such a scale:

> . . . The glory of his nostrils is terrible.
> He paweth in the valley
> And rejoiceth in his strength:
> He goeth on to meet the armed men . . .
> He mocketh at fear, and is not affrighted;
> Neither turneth he back from the sword.

Nor is there anything too great or too small to escape the realism of the poet's eye, from Orion and the "Chambers of the South" to the sparks flying upwards. God is the Lord who made Behemoth and Leviathan, and for Whom the morning stars sang together: Who laid the foundations of the earth and Who commands the proud waves of the sea. But He also it is Who "giveth songs in the night". Beneath the acutest realism there is latent a sense of the mystery at the heart of things. For what, when all is said and

done, do we know? Where do our much vaunted achievements lead us? What can we alter or create, except an attitude of mind? To none of these questions can we give an answer. Nor does the Lord answer Job. Nowhere do we feel ourselves nearer to the touch of genius than when, in reply to Job's question, the Lord asks another question. Plato was the greatest of philosophers because he recognized that no ultimate question can be answered logically, but only symbolically, by the means of myth. So it is with the *Book of Job*. Beneath the symbolic answer that the poet puts into the mouth of the Lord, we discern the truth that the Universe was not created for man, at least not for his benefit solely. Man is only a part of the scheme of things, and his scope is limited. This is the negative aspect. Positively, the burden of the poem may be expressed in the words of Traherne:

> You will never enjoy the world aright till the sea itself floweth in your veins, till you are clothed with the heavens and crowned with the stars.

Where there is no vision the people perish. Concentration on himself: man's refusal to enter into the wider life: conventionality for its own sake; these are the unforgivable sins. Job's three friends represent uncritical orthodoxy. They are "good" men, even exceptional men, but they have no vision. They have not that ultimate daring, which is the mainspring of great art as it is of mystical experience. For art, too, must take its kingdom by storm. The death of the sense of wonder is the death of the spirit. The sense of wonder with all that that implies is the source of art as it is of religion, and in the poem of *Job* the two are reconciled.

# FORTY YEARS OF A MINISTERS' FRATERNAL.

By L. M. Wheeler, M.A.

A noted scholar and much-loved minister, the late Dr. F. J. Powicke, could have written most interestingly on this subject from his own experience of forty years as secretary of the Stockport and District Fraternal of Congregational Ministers. Dr. Powicke became a member in 1886 when he accepted the pastorate at the historic Hatherlow Chapel, and was secretary from 1897 until his death in 1936. The present article is, however, the result of a study of the Minute Books for the first forty years of the Fraternal's history, 1856-96. This period was also covered by the secretaryship of one man, the Rev. J. Pywell, minister of Greek Street Baptist Church, Stockport.

The present Stockport and District Fraternal of Congregational Ministers began as the Stockport Ministerial Association and the original membership comprised nine Independent and two Baptist Ministers of Stockport and district. The first, third and fourth clauses of a resolution passed at a meeting of ministers in December 1856 laid down the lines upon which the Fraternal has been consistently conducted ever since, except that members do not always introduce subjects in strict rotation and that the meetings are now held at an earlier hour in the afternoon so that the paper and discussion precede the tea. It was unanimously resolved—

> First, that a Meeting of the Association be held on the second Tuesday in every month at half past four p.m., at the house of each member in rotation, and that tea be provided, but that no wine be introduced . . .
>
> Third, that the member at whose house the monthly meeting shall be held be Chairman and also open the meeting by prayer.
>
> Fourth, that at each meeting a member in rotation propose a subject for conversation at the next meeting, and that at that meeting the subject be introduced by the proposer.

The object of the Association was "to aid and encourage one another by fraternal intercourse and sympathy, by conversation on theological and kindred subjects, and by prayer".

The subject of the first paper given at the February meeting in 1857 was "The Inspiration of the Scriptures". There are no summaries of papers given in the early minutes, but it may be of interest to note the following titles of papers given during the first two years of the Association:—

The views of the Ancient Jewish Peoples of a Future State.
Conversion, and the points of resemblance between its characteristics in apostolic and modern times.
The Vicarious Nature of our Lord's Sacrifice.
The Extent of the Atonement.

In 1858 a paper was delivered differing from many later discourses in this and other Fraternals only in the phraseology of its title: "The Discouraging Influences under which a Minister often has to labour". In September of that year a course was adopted which might prove profitable to-day for many ministers who, after the days of College sermon classes, often lack the discipline of criticism by their brethren. The record says that, the reader being absent "the time was occupied by the members giving a description of one of the sermons preached by them on the previous Lord's Day". It is interesting to find Mr. Urwick, one of Dr. Powicke's scholarly predecessors at Hatherlow, addressing the Association in February 1859 on "The Desirability of a Revision of the Sacred Scriptures". Other subjects dealt with during those early years include:—

The Tendency of an affectionate style of address in the pulpit.
The Saviour's Glorified Body and when did He assume it?
The Millennium.
Certain Theological Errors of these Times.
Novels and Novel-reading.
The Conversion of Young Children.
Congregational Psalmody.
The Nature of the Saviour's Purchase.

In June 1864 we find the first fuller record of the paper and discussion. The subject was "The Difference between the Inspiration of the Prophets and Apostles and the Spirit's Influence on Believers now". The account of the discussion reveals the minds of the members grappling with the problems presented by various theories of inspiration and shows that there were some differences of opinion among them.

> The paper showed (says the minute) that the Influences of the Holy Spirit as imparted to the former were extraordinary and made them prophets and infallible teachers, and raised them to a degree of information to which they could not have attained, in their circumstances, in a natural way; and that therefore there is a grand distinction between these influences of the Spirit and those which are given to men ordinarily, convincing them of sin, converting them and making them holy. The majority of the brethren concurred in this point of view of the subject; one or two, however, appeared to think that it was not clearly shown that the inspiration of the prophets

and apostles differs in its essential character from what is called "the inspiration of genius".

A few months later the minutes record a fairly full summary of another paper on "Inspiration", which may be worth quoting here:—

> 1. The fact of Inspiration. The Bible has been authenticated as a Divine Revelation as no other book has been. The writers of the Old Testament claim to be speaking and writing under divine guidance. This claim appears to be well-founded from the fact that our Lord Himself and His Apostles quote the Old Testament Scriptures as inspired writings.
>
> 2. The Nature of Inspiration. There are at least three degrees of Inspiration:—
>
> i. That required in the purely historical portion of the Scripture where the writers were already familiar with the facts and needed only wisdom to guide them in their selection.
>
> ii. In the doctrinal portions where the writers needed divine illumination to develop the facts of the Gospel history —but when developed perfectly understood them (*sic*).
>
> iii. In the prophetical portions, where the writers needed something like a divine indwelling or possession, and were only organs of a Divine Speaker. This is the higher (*sic*) of all, for the speakers or writers were not only ignorant of the objects of prophecy before they were communicated, but in many, if not in all cases, could not fully explain them when communicated.
>
> The brethren present, with one exception, agreed in the main with the views advanced.

In this connection passages may be usefully quoted from Mr. Pywell's paper on the history of the Association given about the time of his retirement from the secretaryship, in which he sums up the spirit which pervaded the discussions and makes special reference to the question of the nature of scriptural inspiration.

> These brethren (he says) were not narrow-minded theologians, but were evangelical and liberal in theological views, willing to allow and do justice to diversities of opinion . . . Of these members, speaking of them as a whole, it may justly be said that they did well in their endeavours to fulfil the obligations of membership in conformity with the rules of the association. Opinions differed but difference of opinion is the soul of discussion. Uniformity of opinion cannot be expected. It is neither practicable nor desirable.

At the same time he does mention at this point that

> in only two instances was there an obvious departure from the orthodox view of the scriptures, and of doubts being enter-

tained relating to matters of historic facts, and the credibility of the evangelists and apostles. But their connection with the association continued only a short time.

This note is perhaps significant; nevertheless Mr. Pywell concludes his remarks under this head by claiming that

> it is essential for the maintenance of our rights and privileges as Nonconformists that we should take a firm and resolute stand against any attempt to shackle free expression of opinion on any question civil and religious.

The minutes of the meeting held in September 1864 show the Calvinistic leanings of most of the members.

> Mr. Clarke (says the record) then read the paper . . . on "The Gospel, what leads to its reception in some cases and its rejection in others".
>
> The object of the writer was to prove the hypothesis that the influences of the Holy Spirit are given indiscriminately to all hearers of the Gospel in a sufficient degree to lead them to salvation; that some yield to those influences and are saved, and that others resist them and are lost.
>
> In the discussion which followed a difference of opinion on the subject was manifested: one member expressed a full concurrence in the views advocated in the paper, one or two a partial concurrence, while the majority maintained that all who are truly converted are the subject of special saving influences of the Spirit, are by special grace born of God and obtain eternal life.

In March of 1866 Mr. Urwick of Hatherlow gave a paper on "The Servant of Jehovah". The summary of the paper curiously concludes with the comment that "the brethren present unanimously and fully agreed with the writer in his exposition of the subject, but saw no reason whatever for the notion of 'a later Isaiah' ".

In July of that year a paper was given, the summary of which must read most strangely to us to-day. The subject was "Woman's Place in our Churches".

> The writer confined his remarks (says the record) to woman's place in the social prayer meeting, and generally opposed the views of the Congregationalists on this subject, it being generally regarded as unscriptural and unbecoming for a woman to pray in the presence of a mixed company.
>
> The following arguments were adduced in support of the writer's position:—
>
> 1. Women are prohibited from speaking and teaching ἐν ἐκκλησίᾳ. This is the province of the pastor or bishop; but the prohibition does not extend beyond preaching, teaching and speaking in the Church. Women are nowhere prohibited

from praying before men. It was customary among the early Christians for women to pray in public . . .

2. There is nothing inconsistent with true womanliness in a woman's offering prayer in the social prayer meeting when men are present . . .

3. There is a great loss of piety and power in the Church through the present usage. There are many more women than men in the Churches. Women are generally better able to attend prayer meetings than men. Thus something like 70 or 80% of our Church members are hindered from social prayer, the excluded portion having the requisites for effective social prayer in as high, if not a higher degree than the other sex. The result is loss to the women individually, to the Church, and to the family.

The summary concludes in one more brief sentence indicating that the reader of the paper was in advance of his times: "The writer was *alone* in his views".

In November 1867 a member spoke on "The Reasons why the working classes do not attend our religious services". The summary says that

The following were the reasons named and dwelt upon:—

1. The example of the upper and middle-classes as to their own non-attendance.
2. The distinction between the pews and the free seats.
3. Dislike of ministers of the Gospel.
4. Dislike of religious truth.
5. Habits of self-indulgence.
6. The evil heart the root of all.

In the discussion which followed an opinion was generally expressed that the principal reason of the neglect complained of has its foundation in a settled indifference to religious obligations, which has its origin in that want of conformity to the law of God which is natural to man as a fallen and sinful being.

Examples of other subjects discussed during this period are:—

Our Sunday Schools.
Amusements.
The Unity and Trinity of God.
Should any literary qualifications be required in candidates for the ministry?
Marriage with a deceased wife's sister.
How shall we meet the present attacks of Churchmen on Dissent?
The Injurious effects of Congregational Institutes upon the Christian Ministry.

This last was a particularly vigorous attack upon the Congregational theological colleges of the period.

In January 1873 we find a significant example of the tradition

of which Dr. Powicke was always so staunch an upholder and which on the whole has been faithfully maintained during the whole history of the Fraternal—the tradition that members should prepare carefully written papers. On this occasion Mr. Urwick moved and it was agreed that in the minutes of the previous meeting "instead of the words 'the Rev. T. M. Herbert read a paper' it be recorded that 'the Rev. T. M. Herbert gave an address from notes' ". At the same meeting Mr. Herbert immediately gave notice that he would submit a resolution at the next meeting "that in future the reading of a paper by a member who introduces a subject be optional". This resolution was adopted at the next meeting when neither Herbert nor Urwick was present, but at the meeting following Urwick did not fail to make his protest which it was agreed should be inserted in the minutes and is recorded as follows:—

> I beg to enter the following protest and plea against the abrogation of the rule our association now sanctions by the successful practice of twelve years, which makes the preparation of a written essay in turn by each a condition of membership. Our design in meeting is not merely friendly talk, but the consideration of religious and Biblical subjects in a way ministering to mutual instruction. No subject can be thoroughly handled unless the member introducing it brings the result of careful thought and reading well digested, and our only guarantee for this is a written essay. To abrogate this rule is to lower the intellectual standard and usefulness of our association, and to open the door to inequality and unfairness in what each in turn contributes. While the industrious brings the fruit of honest toil and preparation, the careless may content himself with the flourish of an address which has cost him nothing, and which differs only perhaps in length from the remarks which each member makes upon the subjects introduced.

It does not appear from the minutes that Mr. Herbert's resolution was ever actually rescinded, but it is to be presumed that Mr. Urwick's protest carried the day and that the spirit of that protest was held to govern the future conduct of the association's meetings.

In February 1873 what would seem to have been an interesting paper on "Revelation and Inspiration" was given, in which the reader was at least clear that the doctrine of the literal infallibility of the Bible had to be abandoned. A list of other typical papers may be given here representative of the '70s—it may be noted that not a few papers are devoted to the subject of the future life and of future punishments. One reader also deals again with the subject, "Is it scriptural or expedient that women should preach or pray in mixed assemblies?". Other papers are:—

> The Province of Civil Government.
> Matthew Arnold's *Literature and Dogma*.

Cherubim.
The Annihilation of the Wicked.
Eternal Life and Eternal Death.
The Destiny of the Wicked.
The Nature and Ministry of Angels.
The Relation of the Church to the Theatre.
The Spirits in Prison.
Looking for the Lord's Coming: Is it a Christian's Duty?
The Revised Version.
Westcott and Hort's *New Testament*.

In 1897 a meeting was called after a lapse of nearly four years in the regular meetings of the Association and

> after some deliberation it was unanimously agreed on the motion of Dr. Powicke . . . that the meetings of the Association be renewed forthwith. The Secretary stated that circumstances rendered it desirable that his services as Hon. Sec. of the Association which had continued through many years should terminate and tendered his resignation accordingly. The Chairman then proposed that the Rev. F. J. Powicke, Ph.D., be requested to accept the office of Hon. Secretary. The Resolution was seconded . . . and carried unanimously. Mr. Powicke expressed his willingness to accede to the request of the members. His favourable response was received with much pleasure and satisfaction . . .

So the Association entered upon the second phase of its history—a history surely unique in that a period of eighty years was covered by the secretaryships of two men, and probably rarely equalled by other similar associations in that for over eighty years the meetings have been maintained with scarcely a break and with remarkable consistency of spirit and purpose.

# DEVELOPMENTS AND EXPERIMENTS.

*This Section of our Journal aims at chronicling not only developments in theological thought and in ecclesiastical organization, but also practical experiments in all branches of religious life and service.*

*Often when successful attempts have been made to solve some problem in one part of the country, the rest of the Churches remain ignorant, and we trust that these pages will not only serve as a clearing-house of ideas and a record of changing emphasis, but also broadcast valuable information of progress in Church and denominational life.*

*Our representatives in the Colonies and the United States will from time to time contribute accounts of similar movements. The Editor will be glad to consider brief articles serving this purpose.*

## REMARKS ON CHOOSING A CAREER.

By H. R. Chillingworth, M.A.

The most obvious remark, I suppose, would be that very few choose their careers. Girls have, perhaps, a somewhat greater freedom of choice than boys, but neither boys nor girls have much. And, on the whole, it is, probably, a good thing that choice is so limited. If all could choose their careers, there would be a terrible scramble. Readers of boys' papers would see themselves as future Nelsons or Wellingtons, and would make their choice in accordance with their vision. Others would see themselves as detectives foiling the plots of gangsters—or as gangsters baffling the police. Others would choose life in the merchant navy, or in one of the air services; and young fellows with cool heads and strong bodies might even be attracted by life in the fire brigade. But there would not be posts enough for the aspirants, and after fierce competition the majority would have to make the best of careers which they would never have chosen had they been free.

A boy's choice, in any case, is as likely to be the outcome of a passing fancy as of a natural bent. Many a young fellow who runs off to sea repents of his choice before the end of his first voyage, as many a husband no doubt repents of a choice made before he had arrived at years of discretion. Fortunately for the boy who has chosen the wrong career, change is very often possible—more often than it is for the young man who has married in haste—and even when a man has to dree his weird in a position which he dislikes, he usually finds compensations. He becomes familiar with his work and gets it done with increasing facility; and, if he works for another, salary increments enable him yearly to have more of the world's good things. The Prisoner of Chillon left his dungeon almost sadly, and most of us come to terms with circumstances.

We become shop-keepers, bank clerks, commercial travellers, undertakers, schoolmasters—and we forget the dreams of youth.

Youth is more nearly single-minded than age, but it would be a mistake to think that it is more altruistic. It is probably far less. A boy's choice may be determined by a single consideration, but it is unlikely than the good of his neighbour will enter into it. A boy thinks he sees a satisfactory outlet for his energy in the life of a sailor or of a soldier, and he sees little more. He thinks far less about a sailor's or a soldier's duty to his country than an adult does who regards naval or military service very largely as the means of supporting a wife and children. Boys are egotistic. When I was very young, I used in day dreams to see myself leading the boys who lived on our terrace against the poorer boys of the neighbourhood. In the actual battles which we fought I was not the leader of the terrace boys, or even second in command, but in the battles fought in imagination—some of them on the water, in strange craft of my own devising (as you will readily believe when I tell you that they were constructed of packing-cases and propelled by hand-worked paddle-wheels)—I was always conspicuous, and ready for any amount of heroism. Later on, when Dr. Gordon Stables had shown me how delightful it was to chase and capture slavers (of whom there seemed to be a plentiful supply), I was all for becoming a midshipman. I suppose I cared as little about freeing slaves as saving the lives of bluebottles; I was a boy, an egotist, and I acted after my kind.

We cannot escape from our ego any more than we can escape from our shadow. There must be a nucleus, if there is to be any growth. If the ego is self-assertive, the egotist will probably be one of the few who choose their careers. A weaker egotist, or one in especially unfavourable circumstances, will compromise; he will let parents or others choose a career for him, but at the same time he will take care not to lose sight of the career of his dreams. And, at the first opportunity, he will enter on it.

Of all the dreams of youth, those of the would-be writer seem most likely to come true. If a young fellow feels that he is born to be a Nelson or a Wellington, he must take desperate measures, if those in authority are opposed to his ambition. He cannot get accustomed to the sea by crossing ferries, or learn military drill by queuing up outside picture houses. He cannot compromise. Even for a would-be painter or a musician compromise is difficult. But compromise seems to be the usual preliminary to a literary career. Goethe's father hoped to see Johann Wolfgang a distinguished lawyer when he sent him to Wetzlar; but Johann Wolfgang had his own plans, and the most notable outcome of the Wetzlar sojourn was *Werther,* the immediate success of which must have put an end to the old man's hopes. Walter Scott, too, was to have been a

lawyer, but legal study did not prevent him from following the career that Nature indicated. The classical example of such compromise, I suppose, is that of Charles Lamb, who, as he said himself, daily whiled away good hours of his time in the contemplation of indigos, cottons, raw silks, and piece-goods, and only at night let his enfranchized quill frisk and curvet at its ease over the flowery carpet-ground of a dissertation. Few have been as free to follow their inclinations—and few, one might add, have been as capable of following them—as Ruskin, a rich man's son; or as the philosophic historian Lecky, who deliberately chose the literary life. Writing for Lecky was no *parergon*; he might easily have obtained a university chair, and have written books in the frequent vacations with which professors are blessed. But he had no desire to impart knowledge *viva voce*, and his reluctance was probably due to a subconsciousness of inability to do so with success. Lecky was fortunate in having a mind capable of taking advantage of the leisure which wealth had given him. The subjects, moreover, which interested him could be studied in seclusion; greater intimacy with everyday life might in fact have been (for him) merely disturbing. The man on the ditch (*anglice*, bank), they say in Lecky's country, sees most of the game; and Lecky probably lost little of the game of life by viewing it from a slight eminence—*au-dessus de la mêlée*. For a few years before his death he saw it closer, when he entered Parliament as one of the representatives of his University.

To have one of the generally recognized professions is in many ways helpful to a writer for whom *res angusta domi* has made a career such as Lecky's impossible. During that dismal season in which writings come back regularly with the thanks and regrets of editors, a man cannot expect wife and children to starve patiently. His wife may have enough faith in him not to deal with his writings as Bernard Palissy's wife dealt with her husband's pots and pans, but she will sooner or later recall him to his domestic responsibilities. Cheques must come fairly regularly in exchange for manuscripts before a wife can see with an easy mind her husband trusting the family fortunes to the favour of the Muses. If her husband has a profession, it is a different matter; she has no objection to writing as a spare-time occupation; the husband is permitted to work with that peace of mind without which creative work of any kind is impossible or unnecessarily hard. A creator—painter, sculptor, composer, writer—must have privacy, as the hinds about to calve must, according to the Psalmist, have the shelter of the thick bushes. A poet cannot put on paper anything worth reading while someone is looking over his shoulder. A writer cannot do anything well while his wife, sitting at the opposite side of the fireplace, shows plainly that she has exhausted the pleasures of hope and all but exhausted her patience.

A creator does not need the shelter of the thick bushes for the production of pot-boilers. He can discuss the work that he does in exchange for bread and butter; he cannot, or will not, discuss his real work, the work which makes life for him worth living, the work which in secret he had in view when he chose a career. He may discuss it when it is finished, and he may be as ready to let it be seen as a mother is to show her baby to her friends; but shyness or shame, which some ascribe to the fear which was felt in the primeval world by those whom Nature had left temporarily defenceless, bids the artist hide himself while his thought is being shaped for entrance into the outer world. Poets are an irritable race—yes, when they are pregnant with ideas. And not poets only. Bernard Palissy, I am pretty sure, was an unsatisfactory house-mate while he was making his experiments, and I should not have liked to disturb Archimedes just before he found out how to determine the proportions of gold and base metal in Hiero's crown. It is risky even to act as midwife for one labouring of thought. Socrates fancied that he was acting in that capacity, but most of his auditors, idle Athenians, had no thought worth delivering; his method served chiefly to clarify his own.

Clarification of thought is one, though not the only, advantage which we gain from a way of life which gives our best work the appearance of a *parergon*. That is, of course, if our thought is concerned with humanity. Einstein, I dare say, would gain nothing that way; but those who are mainly concerned with the problems of life and living will arrive at satisfactory solutions chiefly by windlasses and assays of bias or, to change the metaphor, by excursions from the beaten track which they are supposed to have chosen for their career.

# THE CHURCHES AND THEIR YOUNG PEOPLE IN WAR TIME.

By W. E. Harding, M.A., B.D.

The churches of our country are facing at present one of the greatest and most difficult challenges of their history. It is that part of the challenge that concerns their work among young people with which I am concerned in this article.

In the January issue of *The Congregational Quarterly* we are reminded that

> The war has set a definite time limit to the most important work of the churches. The military machine automatically removes from his accustomed religious association practically every young man at the age of twenty.

The article proceeds to urge the churches to "renew their own youth".

This is a timely reminder that our young people are a generation younger

than the bulk of our church congregations and the majority of ministers. They think and feel quite differently from us about most things, and in particular about the war. We have been through it before, and they haven't. Many of them are not quite in agreement with our discouragement of flag-wagging and singing patriotic songs. They want to be able to work off their enthusiasm, and express their feeling that they are rising to a challenge and answering a call. This war does not seem the tragedy to them that it does to us. Ought we to enlighten them, or has God been wise after all in endowing youth with a certain gay thoughtlessness?

Our young people are going into this war without the slightest idea of what it is that they are going into, or of what awaits them. They do not realize that the probability is that within the next few years a considerable proportion of them will be either killed or maimed for life. They don't know that after the war it will be many years before they will be able to feel anything with deep emotion, or have anything like a just estimate of human life. They don't know that the rest of life will loom before them as a great anti-climax. They have no knowledge of the profound alteration that will come over their code of morality, their scale of values and their whole outlook as a result of their experiences; that they are saying good-bye to boyhood for ever, and will come back as men, hardened in many ways, having learned many unforgettable lessons, carrying a cargo of memories that there is no leaving anywhere. They are going to be separated for a period of years from all the customary influences that help to keep a young man clean and straight, and they have no notion of the strain which that will impose upon them. They are going to suffer an interruption of their lives that will probably be a handicap to them for the rest of their days, and they just haven't thought about it. It's part of the maddening generosity of youth.

So much for the young fellows. What about the girls? Their lives also are going to be seriously affected. Many of them will contract marriages that they would never otherwise have contracted. They will marry earlier than they would otherwise have done. But they will not be able to have homes of their own; they will be separated for long and anxious periods from their men; they will have to bring up their young children alone, and many of them will be widowed.

I hope we shall have more wisdom and humanity than to start telling them all this. But we know it, and that in itself is a weighty responsibility.

But we have another piece of knowledge too that should prove useful to us. We know that of the many young men who went from our churches to the last war, a very small proportion even of those who survived ever came back to them. It was not that they were not looked after. They were written to, made much of when they came over on leave, sent parcels, and at the end of the war welcomed back at great welcome meetings. Yet after the welcome meeting most of them took no further interest in the church, and have never taken any interest in it since. I have heard all sorts of remarkable reasons given for this, but I remember that during a considerable part of my time in the army the idea of associating again with a Christian church disappeared. It had become irrelevant to everything that interested me. I have always felt that some such feeling may have lain in the minds of many of those who never did return to the churches. Was the real reason why so many of the men of the last war did not return to the churches simply that on the whole they were too feeble to be able to pull these men back after so long an absence; that they had not stood for anything big enough, or real enough, or important enough?

The question before us today, then, would seem to be not only, How can we prepare our young people for what is coming to them? but also, How

can we make the church important enough in their lives for them to come back to it? There seem to be two things that, under God, a minister and a church should attempt: first to provide the environment, the background of fellowship and affection, the groundwork of thought and feeling, that will make a young life, when it is ripe for change and allegiance, responsive to the call of God; and then to make sure that, when the moment comes, the call is sounded.

Arising out of this general estimate of the situation, here are certain positive suggestions as to how we can handle it.

(1) In the church we should keep everything going strongly. Nothing gives a more deplorable impression of the unimportance of the church to the young people than to see it abandoning its programme. Why should they think the church important if the people in it think that things can be dropped as soon as war breaks out? Again and again, in letters that I receive from men who are serving, they tell me what pleasure they find in thinking that everything is going strong at the church, and they come in to everything possible when they are over on leave. They have taken on something extra because of the war, and it is natural to them to think of the church doing the same, and if they find that it is restricting its activities, it will go down in their estimation. But to keep things strongly moving is even more of a help and inspiration to the young folk who are still with us, and are looking to the church to give them a lead. We talk about the black-out and difficulties of travel, but what if we had to meet on the moors at midnight, with imprisonment as a penalty if we were caught?

(2) We should develop new and increased facilities for our young people for meeting together. They feel a greater need of fellowship today, because they are meeting a big thing, in which they have a special and supremely important part to play, and this gives them a feeling of solidarity which they want to express by meeting together more, not so much for set and formal meetings as for general chat and encouragement. It should be possible any night in the week for them to spend the whole evening on church premises, sure of meeting others whom they know, and of being able to talk or play games, go to any meeting that may be held, and have tea and biscuits during the evening. This is a particularly valuable facility for men on leave, and is much appreciated by them. It is also a help if on Sunday evenings they are able to remain together in an informal way for an hour after service, with enough going on to keep them interested and hold them together. These facilities are easier to provide and more urgent in the winter months than during the summer, but added facilities during the summer should be thought out. Playing fields with a pavilion may provide the social centre, or some social activity usually confined to the winter might be continued through the summer.

(3) The youngsters of from 15 or 16 to 20 should have the special concern of the minister and leaders of youth. By every possible means the minister should get into personal and serious contact with them, officially and unofficially, on parade and off parade, at their informal gatherings, at the young people's meetings, at the club, in the senior classes of the Sunday School, and in the Church Members' Classes. All these take on an added importance and urgency. I believe he should put these adolescents on their mettle, and tell them frankly that something big is coming to them, and they must prepare their minds and hearts and everlasting souls to meet it. For once they'll believe him. They should know that he is ready to help them. He should awaken them to a sense of need for some strength greater than their own, and if he succeeds in making them tremble for their immortal

souls it will do no harm. I believe that in season and out of season he should have his hand upon them for their good, until he becomes something of a portent, and his appearance something of a visitation.

(4) Everything which was done for the young men of the last war must be done again, only, if possible, with greater efficiency. They should be called together before they register, given advice as to what to do if they have conscientious scruples about military service, and informed about their duty to register as Congregationalists when they are asked what their "religion" is. They should be told about the United Army Board, recommended to use its huts, if any, and failing that, the huts of the Y.M.C.A. or the Salvation Army. They should be told about the kind of temptations that come the way of men living together away from home influences and segregated from the society of women, particularly when they are sent to a country whose standards differ from this. They should be warned about increased temptations to take drink, and the importance of not getting in with a wrong set. They should be told that the life is rough, but has great compensations; that it will teach them many invaluable lessons, and that it is just as possible to be a Christian in His Majesty's Forces as in any other society, and that, if they have moral fibre, the experience should do them a lot of good. I consider it urgent that they should be faced with the challenge of a spiritual decision before they join up. However much moral fibre a young man may have, there is an element of the precarious about his condition which is introduced when he leaves home for the first time, and particularly if he does so in circumstances such as we are considering. He will be in a position of very much greater spiritual security if he has put behind him the memory of a decision taken, and has put himself down in all seriousness as one of Christ's men. A real attempt should be made to get every possible man into Church Membership before he is called up. After joining up, the men should be kept in regular and frequent touch with their own church. I suggest a monthly personal letter from the minister, a weekly circular, a church correspondent for each man, the Church Magazine and an occasional News Sheet. These communications should be definitely newsy, but should never shrink from keeping a spiritual challenge in front of the men, and letting them know what the church and the minister expect of them. The minister may thus continue to be the close, continual and effective pastor of all his men right through the war. When they come home on leave they should be expected in the class and at the Sunday Service, and warmly welcomed. They should be looked after in the matter of parcels and comforts, and their home folk should be looked after, and they should know that too.

(5) Those in their later twenties and early thirties are a different proposition from the youngsters under twenty. They should have come down on the right side of the fence already, and during the time they are waiting to be called up a lively sympathy and understanding is the most important thing. They should know that the minister and the church realize that their lives and prospects are being invaded and interfered with. They should have a feeling of confidence that the church is going to do all it can to make good the gaps in the hearts and homes of those affected, and will carry on and continue to stand for the things it always stood for, and will be there when they come back, expecting and needing them, and, all the time they are away, will regard them as its representatives in the field. They should have all the study circles they want, but fellowship, understanding and affection are the need, and for this informal opportunities

of fellowship are often the best. Much of this applies not only to the men but to the girls. With many of them their affections will have already become engaged, and they will feel the separation keenly. Moreover, the business of carrying on the church will fall largely upon them, and they must be raised to the point of accepting the added responsibility.

(6) There should be strong meat in the sermons preached. The proclamation of the Word of God from the pulpit has a rare opportunity and a particular importance for the youth of our churches at such a time as this. If the pulpit does not inspire and rebuke, teach, convince, subdue, the whole church will be paralysed. What are young folk to make of God, the moral law, and human life and destiny to-day? It is the minister's job to make something of these matters, and a perilous undertaking. But it has a glory all its own. The Scriptures tingle with the thrill of revelation. If a man cannot preach to-day he will never preach. Let him concentrate on the greatest themes, the pledging of God to the world in Christ, the making perfect of Christ through suffering, His rejection and despite, His passion and His peace, His cross and the way He bore it, His triumph and exaltation; the gift of the Spirit, the birth-pangs of the church, the great spiritual discoveries of Paul. Let a man interpret these things how he will, and it will go hard if the man in him, and God upon whom he waits, and the times to which he has been challenged to minister, do not produce something worthy of attention. I would urge that the groundwork of faith be made plain. It is an essential part of the vital business of providing the right background, of tilling the soil, so that at the right moment good seed falling into it may fructify.

In conclusion, I have two things to say that may be regarded as controversial, but which I cannot escape. There is, of course, no controversy about the rightness of a minister and church standing by those of its men who are Conscientious Objectors of any grade. They should be supported to the utmost, the minister giving what advice he can, and going to the Tribunal with the men concerned. He should previously have tested them, but not coached them. There is, however, peril in stressing pacifism to those who are under 20, since if they come to a different conclusion, as many of them certainly will, it may undermine their confidence in the church altogether. They have not at this age the faculty of differentiation sufficiently developed to be able to come to an adverse decision on one thing, without its affecting their general attitude. This does not apply to those of 25 and over. Ministers will, and must, act on their own conclusions on this matter, but there is a danger zone here. Pacifists were foremost in declaring, when Conscription first came in, that those affected were not old enough to have made up their minds on this matter. In any case it will be generally conceded that it would be a great mistake to concentrate on the few who become pacifists to the neglect of the great majority who are going into military service. All this, however, does not alter the fact that the State, by the Military Service Act, does force a decision on our men at the age of 19 or 20, and therefore, so far as possible, they should be prepared spiritually for it and made aware that a decision is called for, and should be made conscientiously.

My last point is that among the things that our young people to-day have not realized that they are facing is the incubus which will lie upon the survivors of living on in the world that exists after the war is over. There is much talk in some quarters about this world, and much is profoundly problematic. But it is our generation that will make the peace and control affairs when the war is over, not present-day youth. It is small use our

worrying youth about what kind of a world we want them to build after the war, when we know very well that we shall build it ourselves. It smacks of insincerity to urge them not to hate, when we know from experience that youth does not hate, but only elderly gentlemen in city club rooms, who have fought the war from easy chairs. If we want to discuss the kind of peace we want, and how to curb hatred, in God's name let us burden ourselves with the subject rather than youth. I am sometimes struck with astonishment when I consider that the same generation that made the Treaty of Versailles is still largely in charge of our destinies, and I find some consolation in considering that the generation which will make the peace and the post-war world this time will be that which fought the last war. They have paid a heavy price for the privilege. They have fought one war, and had to send their sons to a second. Perhaps a generation thus twice blighted may have learned pity, and the force of the words, "I desire mercy and not sacrifice".

# ON LIFE AND BOOKS.

## A CONGREGATIONAL ASSEMBLY IN SOUTH AFRICA.

"Union Meetings"—how well I remember the thrill that those words brought to me when, as a young woman deacon, I attended for the first time the Annual Assembly of the Congregational Union of England and Wales. I felt a midget in that Assembly of the great and good—at times a somewhat shocked and bewildered midget when I saw leaders of the faith strolling in and out while speeches were going on, and gossiping at the door when matters of moment were being decided. But my prevailing feeling was one of pride in belonging to so great a body.

I am still attending Congregational Union Assemblies, but no longer of the C.U.E.W. The Congregational Union of which I am now a part bears a longer title—a title which throws light on its nature and history, "The Congregational Union of South Africa, Church Aid and Missionary Society"—known affectionately as "CUSA".

I wish I could picture for you our last Annual Assembly (1939). We met in the little town of Oudtshoorn in the Cape Province. The setting of the town is unbelievably grand—it is surrounded by mountains crossed by magnificent passes. The valleys are green and fertile, and jacarandas and prickly pear are in blossom. It is never possible in this land of vast distances to choose a central meeting place—Johannesburg delegates had thirty-six hours in the train, the Natal delegates came by road, a drive of nearly a thousand miles.

Delegates to C.U.E.W. Assemblies know the babel of voices on the pavement outside the meeting-place. But here our babel is different. As the delegates arrive in twos and threes, you hear English, then Afrikaans, then Xosa or Sesuto, for we are a tri-racial Assembly.

We meet on terms of perfect equality, and yet unconsciously we drift, as we seat ourselves, towards our own racial groups. The Native brethren congregate at one table, and what a variety they present. There are stalwart Natives topping the six-foot mark, who look as though they could fell an ox at one stroke, and there are little old grey-haired men, listening earnestly and trying to follow every turn of the discussion.

The Native delegates are men accustomed to European dress and European ways. The Native ministers cling to their heavy black clothes which emphasize the dignity of their office—when we went as an Assembly through the Cango Caves, the Europeans turned up in shorts and open-necked shirts, but two of our Native brethren did the whole of the slippery, hot, scrambly trip in full canonicals. They seem to have little of the old tribal life left about them. And yet—one wonders. What goes on in their minds as the other delegates debate and argue? All Assembly business is done in English—yet they think in Xosa or Sesuto or Sechuana.

Here comes in part of our title, "Church Aid and *Missionary Society*". These Native delegates represent 20,000 Native members and adherents, the Coloured delegates represent 45,000 Coloured members and adherents, while the European delegates represent only 5,000 members and adherents. It is on this small European minority that the main burden of the denomination falls.

Our Coloured delegates tend to congregate at the next table. It is seldom realized overseas that just as the average European tends to despise the Coloured man, so the Coloured man despises the Native. During the lantern lecture on Livingstone given at the Assembly Young People's Rally in

the Coloured Church, a shout of laughter greeted the appearance of the portrait of a "Kaffir" on the screen, despite the fact that the "Kaffir" was Chief Khama. The Native in his turn has no use for the Coloured man, and despises him as a person of mixed and therefore impure blood. So that our Assembly, achieving as it does, fellowship between the three races, is a real triumph of Christian grace.

With the Coloured delegates sit the European ministers of Coloured Churches. Here again race enters in. Some are South Africans of Dutch descent, who claim Afrikaans as their mother tongue—others are English speaking, calling England "home". All the problems of our land are present in our Assembly.

It is only in the sectional meetings that the Assembly divides into racial groups. And how the matters discussed reflect our different environments and outlook! Europeans discuss and report on such matters as Church Extension, deepening of the spiritual life, and the training of lay preachers. The Coloured Section has certain hardy annuals—the desire of Coloured Churches for Coloured rather than European ministers, regardless of the fact that there are at the moment only four trained Coloured ministers in the denomination—and the ever-present problem of the disciplining of church members for immorality. The Natives discuss the attitude to be taken to a polygamous Christian, and how to fight the problem of witchcraft in the Church.

Our economic backgrounds too differ tremendously. In some Coloured Churches in the country districts, the average *monthly* wage of the members is 7s. 6d. One reason why the Native minister clings to his black coat for all occasions is frequently that it is the only coat that he possesses.

When each morning we transact the business of the denomination in full Assembly, the presence of our Coloured and Native brethren often slows down the pace. In England in the time of the Industrial Revolution, factory hands found their one emotional and intellectual outlet in church meeting and class meeting at their village chapel. So too with our non-Europeans. Almost every other outlet of expression is denied them. Their franchise has gone—they have no rights of combination—little opportunity of free speech. But here in the Assembly they are "Independent" (how often we wish that word had never been invented!)—their vote is equal to anyone else's—they can speak their minds freely—they can criticize, rise to points of order, move amendments. In all other departments of life, segregation insidiously wriggles itself farther and farther in. Here, in the Assembly of the Church, they are free.

One of the high lights in the C.U.E.W. Assembly is the Assembly Sermon. Here in CUSA we have not one, but three. The Afrikaans sermon was preached in the Queen Street Congregational Coloured Church on the Sunday morning. The Church seats 2,000, and for the monthly *Nagmaal* (Communion) it is filled to overflowing. So it was for the Assembly sermon, preached by the Rev. Alwyn C. Lloyd, of Somerset East, who was trained for the ministry at Hackney and New College, and whose father and brother are also ministers of Coloured Churches. The vast gallery of the Church was filled with Sunday School scholars from the various out-station schools, each school with its own banner. The body of the Church was crammed—women on one side, men on the other. And what a variety of faces! One old deacon wore a long black frock coat with tiny gold earrings. Among the Coloured delegates were men from the cities, well-dressed and educated, but many of the Oudtshoorn folk cannot read. In a Coloured Church there are always many of the congregation without hymnbooks, for no one may have a hymnbook unless he has paid for it. If

hymnbooks were given out freely to all worshippers, they would soon be lost. But in this vast congregation there were many without books simply because they had never learnt to read. But that did not affect the volume or heartiness of the singing—the old hymns are known by all. A stranger coming into the midst would be puzzled by the variety of the words—the older folk still sing the hymns in High Dutch, while the new generation uses Afrikaans.

The service began at 10.30, and included baptisms and reception of members, as well as the official sermon. The form of baptismal service is one which I commend to Churches overseas. There were five babies to be baptized. The parents stood in a semi-circle in front of the rostrum—the minister put to them questions, and together they made their promise to bring up their children in the way of the Lord. When they had made their promise, there was a solemn procession through the side door—five women, each carrying a baby. Each baby was handed to its respective mother, and one by one the babies were christened. Thus the parents were able to make their vows quietly and seriously, unhindered by attempts to quieten crying babies which so often distract mothers even in churches overseas. It was nearly twelve o'clock before the service was over, and the temperature was over 100°! The service was followed by Communion—between the two services the Church Secretary, deacons and quite a few members strolled outside for a chat and a cigarette before the second service began. The Church had just ordered 420 Communion glasses from England, but even these were not enough.

We Europeans get restless in long meetings—our Coloured friends love them. On Sunday afternoon they had a *Conferensie* which lasted from 3.30 to 5, and they resumed it at 7.30 and went on till 10. And the pews in Queen Street are quite the hardest on which I have ever sat—rivalling the "Rocky Mountains" of City Temple fame.

The official Native sermon was preached in Xosa at the Methodist Native Church on the Sunday evening, while the English sermon was preached by the Rev. C. B. Lansdown in the European Methodist Church. That service was a beautiful one in its quiet dignity. The Church was filled with Assembly delegates and the ordinary evening congregation, but then the Church was just the normal South African Church seating about 250. This is the anomaly of our Union—we are really a Missionary Society—for big congregations you must go to Coloured and Native Churches—we Europeans are few in number, and yet it is we who have to shoulder the burden of the whole work of our Union. This is where "Church Aid" comes in. Many of our Churches could not exist at all without grants from the Union, and speaking generally, it is the Europeans who have to provide these grants. Several of our European Churches have to receive grants themselves, and many of our Coloured and Native causes.

The Chairman's address, followed by Communion, always occupies the first evening of the Assembly. Our Chairman this year was the Rev. Alexander Stewart, a veteran Scot, who has worked among the Coloured people in the Cape Province for forty-one years. The Queen Street Church was crowded, and his address was a rousing call to renewed missionary effort. The hymnbook used at this service, and throughout the Assembly, was the new *Gesangboek,* a book of which any denomination might be proud. Edited by the Rev. W. H. Lloyd and a committee which included his two sons, it bears the stamp of a Welshman's knowledge of good hymns and tunes. Although most of the hymns are in Afrikaans, a certain number are in the two languages, Afrikaans and English, so that they can be used at mixed gatherings. Thus it is quite possible to find oneself singing the English

words when one's neighbour is singing the Afrikaans version. At the Communion service, at which ministers in Coloured work were the servers, the choir and congregation from time to time broke into song—singing hymn after hymn while the bread and wine were being distributed, and harmonizing spontaneously.

In this country one has continually to be on guard against passing hasty judgments. It seemed unfitting to European eyes that we should each drink of the wine as we received our cup, and that the distribution of the wine was followed a few seconds later by a server with an empty tray collecting the glasses. But the Queen Street Church has only just started using individual glasses, and, as the minister explained afterwards, to many of the simple country folk the glasses are pretty toys, easily slipped into the pocket and taken home to show the family—hence the fact that at present the glasses have to be returned almost immediately to the empty trays.

All the way along in CUSA we have to learn to give and take. Coloured and Native delegates have to sit through arguments by Europeans which seem to have no relevance for them—Europeans have to bear patiently with customs which tend to irritate or jar upon them.

Nearly all the missionary work of CUSA is the legacy bequeathed to it by the L.M.S. when that Society abandoned its work south of the Orange River. Most of our Coloured and Native Churches were originally L.M.S. Mission Stations, and bear names honoured in the Society's history, like Bethelsdorp and Hankey. Thus it was fitting that on Saturday afternoon the Assembly should visit Pacaltsdorp—one of the earliest of the old L.M.S. Stations. Pacalt, who founded the station, was one of the German missionaries of the Society. Pacaltsdorp might be in the heart of the English countryside. The old Church has a square, ivy-clad tower. Inside is its own original L.M.S. pulpit. Outside, great oak trees give a welcome shade. The L.M.S. owned a farm at Pacaltsdorp, and away over the meadows is the little old cemetery. Pacalt is buried there, and his successor, the great William Anderson, founder of Griquatown. With us as delegates to the Assembly were Dr. C. T. Anderson, the convener of the Missionary Committee of CUSA, and Mr. B. K. Anderson of Port Elizabeth—grandson and great-grandson respectively of the pioneer missionary. Thus past and present were linked in our very midst.

Pacaltsdorp is now one of our Congregational Coloured Churches. The original Hottentots have been absorbed, and it is difficult to trace their Hottentot origin among the present members. The L.M.S. unfortunately allowed the people to purchase the freehold of their plots—now as one family after another tends to drift to the towns in search of employment, their houses stand empty and fall into disrepair, or newcomers enter, and the character of the quiet old mission village is changing. Already the Dutch Reformed and the Roman Catholic Church are planning to start churches among the small community.

And so our Assembly goes on. Church Union is discussed—questions of peace and war—of temperance—resolutions are passed. Much of this would be familiar to delegates to C.U.E.W. Assemblies—how unexpected would be the differences. South Africa has been described as a land of problems—a land where colour distinctions and racial cleavages are perhaps sharper than in any other country. And so our Assembly, with all its manifest imperfections, is a real little bit of the Kingdom of God on earth, for what but His spirit could bring unity out of such diversity, courtesy out of bitterness, and could hold us together year after year as we seek to find and to do His will?

IRIS A. CLINTON.

# WORTH NOTING FROM RECENT BOOKS.

One can perhaps truly say that what is being endangered in Europe is what people call "the Christian spirit"; but that phrase will mean the Christian spirit as humanized and liberalized in the nineteenth century, a spirit totally different from that of the hell-ridden persecuting Christianities of various past ages. I would just as soon call it "a humane spirit" or "a Liberal spirit". . . .

The modern world, on the other hand, has abolished torture, and regards the infliction of it by law as an abomination. Consequently, in spite of very explicit texts and an immense weight of uncontested tradition, modern civilized societies have either abolished Hell altogether or reformed it into something so metaphorical that it does not horrify the average conscience. I am disposed to think that one important element in this change of social psychology was the discovery of anæsthetics. Violent pain used, till lately, to be a normal element in human life: a thing to be shrieked over by the victim, commiserated or laughed at according to circumstances by the spectators, but never a strange unnecessary horror which ought to be entirely removed. Certainly some vast social change seems necessary to explain the distance we have moved from the state of mind indicated by certain well-known and hideous phrases in Dante, Thomas Aquinas, and even Augustine. . . .

To be cock-sure is to be without religion. The essence of religion is the consciousness of a vast unknown. Call it Faith or call it Doubt: they are two sides of the same medal.

GILBERT MURRAY, *Stoic, Christian and Humanist.*

If I rise from my chair, this lump of matter moving in this way is just as miraculous according to the laws which seem to prevail everywhere else in the universe, as if I rose into the air against gravity. No miracle alleged in religious history is more of a strange exception to the ordinary processes of life on earth than the ordinary processes of life on earth are a strange exception to what goes on throughout the rest of stellar space. . . .

In truth, our cause being morally the better one by no means ensures our victory. . . . I do not think there is any ground for affirming that a nation or a group will come out on the top in the struggle with other nations or groups because the goodwill is more prevalent within it than it is in them. . . . It is shallow optimism to suppose that we can always by some action of ours convert the evil will. If the evil will continues to dominate Germany (and Russia) there may be nothing we can do, nothing at all, to change it. And if it is not changed, nothing we do can prevent the coming time from being grievous. All that Christians can say in such a case is that in unnumbered individual lives on earth God allows long stretches of distress and pain, and that in the past He has sometimes allowed long stretches of distress and pain to occur in the lives of peoples. For all we know, it may be His will that the world during the next generations should go through a period of distress and pain. If so, there is nothing in that to overthrow a Christian's faith.

EDWYN BEVAN, *Christians in a World at War.*

This is to say that the federal theology was essentially part of a universal tendency in European thought to change social relationships from status to contract, that it was one expression of late Renaissance speculation, which was moving in general away from the ideas of feudalism, from the belief that society must be modeled upon an eternally fixed hierarchy to the theories of constitutional limitation and voluntary origins, to the protection of individual rights and the shattering of sumptuary economic regulations. There can be no doubt that these theologians inserted the federal idea into the very substance of divinity, that they changed the relation even of God

to man from necessity to contract, largely because contractualism was becoming increasingly congenial to the age and in particular to Puritans. . . . They were formulating the doctrine in the early seventeenth century, when contractualism was new, when the full implications of the covenant idea remained unexplored. They crystallized not its final result but its initial phase; they mark a transition, but they look backward as well as forward. They reflect the revolution in society, but not the direction of the revolt; they could never carry the theory of bilateral compact to the explicit rationalism and constitutionalism it ultimately became, and they were foredoomed to the exciting but hopeless task of stabilizing it along with their inherited belief in unilateral authority and divine revelation.

PERRY MILLER, *The New England Mind.*

# FOREIGN IMPRESSIONS.

**Swedish Contributions to Modern Theology.** By NELS F. S. FERRÉ. Harper & Bros. $2.50.

Readers of these Foreign Impressions have often been reminded of the importance of the contribution in recent years of Swedish theologians to Christian thought. Unhappily most of us do not know Swedish and are thus dependent for our knowledge of Swedish theology on those few books which have appeared in English, and those more numerous books we can read in German translations. Even with this troublesome restriction, some of us are very grateful to Swedish theologians. We think, for instance, of the significant contributions to the study of religion of Söderblom and Tor Andrae; to modern English Church History of Brilioth; the important book by Folke Holmström, *The Eschatological Thought of the Present;* and, most valuable of all, the writings of the Lundensian theologians, Aulén's *Christus Victor* and Nygren's *Agape and Eros.*

The reviewer remembers a fascinating account of the thought and activities of the Swedish Church given to the London Society for the Study of Religion by the Rev. F. Holmgren, now of Stockholm but then in London, and repeated in an address at New College, and he has had the privilege of conversation with Bishop Aulén, but, apart from a few paragraphs in W. M. Horton's *Contemporary Continental Theology,* he has not been able to discover any recent account of Swedish Theology. Dr. Ferré's book fills this gap. The son of a Swedish minister and himself an American, he is ideally qualified to act as an interpreter of Swedish theology to the English-speaking peoples. We hope this book will be very widely read. We have heard a great deal about Barth's theology and it is well that we should study it. But we may learn more from the Lundensian theologians. Like Barth, they see in Idealism the greatest enemy of Christianity and recognize the total sinfulness of man, but they do not lose themselves in a maze of words, and, as Dr. Ferré puts it, their theology is

> a far more constructive and positively inclusive system than the more negative and confusing positions of Barthian writers.

We have only one criticism to make. This book will be of most service to those of us who unfortunately cannot read Swedish. Its usefulness would thus be increased if references were made to English and German translations of the books with which it deals. Thus, although Dr. Ferré mentions the English translation of Nygren's *Agape and Eros,* nowhere is it made clear that *Den kristna försoningstanken, huvudtyper och brytningar* is the book familiar to English readers under the title *Christus Victor.* We hope a second edition of this book will soon be called for and that in it this concession to our ignorance of Swedish will be given. SYDNEY CAVE.

# CURRENT LITERATURE.

*"Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider."*—FRANCIS BACON.

*"A good book is the precious life-blood of a master-spirit, embalmed and treasured up on purpose to a life beyond life."*—JOHN MILTON.

(*The place of publication is London unless otherwise stated.*)

## THE FOURTH GOSPEL.

**The Fourth Gospel.** By SIR EDWYN HOSKYNS, D.D. Edited by F. N. Davey. Faber. 2 vols. 30s. the set.

**Readings in St. John's Gospel.** Second Series. By WILLIAM TEMPLE. Macmillan. 8s. 6d.

**St. John's Gospel.** By R. F. BAILEY. S.C.M. 5s.

The first of these books is a work of first rate importance. Begun in 1923 it was incomplete at the author's death in 1937, and for its present form we have to thank the editor, the Rev. F. N. Davey, who collaborated with the author in *The Riddle of the New Testament*.

Of the Introduction all except the latter half of the fourth and the whole of the seventh and final chapters were passed for the press by Hoskyns himself. The last chapter has been compiled from rough drafts left by the author. Of the Commentary, Chaps. i-vi. 40 were passed for the press; the remainder is published in the form which it had reached in 1931, *viz.* that of a "fair copy" but without the final revision. A characteristic feature of this final revision was the provision of a summary at the beginning of each section giving the meaning of the section as a whole before the detailed commentary thereon. The latter part is therefore poorer for the lack of these and many projected Detached Notes, though there is a wealth of material in what we have.

The Fourth Gospel itself is a theological work and so is this commentary on it. This is as it should be. The similarity between the commentary and the book is most striking. In each case there is a unity and a singleness of aim to which all detail is subordinated.

> The Fourth Gospel must remain to a large extent enigmatic unless the purpose for which it was originally written can be defined in such a manner as to explain its author's vigour and concentration. He had forged his book into one whole, its unity being secured by a steady revolution round one central theme, indeed round one point where the author has seen the truth manifested in the darkness.

The author expresses his dissatisfaction with commentaries by continental scholars whom he classes as follows—critical orthodoxy (*e.g.*, Loisy, Holtzmann), traditional orthodoxy (*e.g.*, Lagrange), and the critical *via media* (*e.g.*, Wellhausen, Renan); and also with those by English scholars of the older conservative school (Sanday, Lightfoot, Bernard) and the younger critical school (Bacon, E. F. Scott)—and commends the works of Westcott and Scott Holland, his predecessors in the theological treatment.

By this method only is the Fourth Gospel rescued from its uneasy position on the circumference of *N.T.* study, so that it becomes instead the key to all the other books.

> The Fourth Gospel should not be regarded merely as an appendix to other biblical work, as though it lay on the periphery of the Bible. We must be prepared to find that the Fourth Gospel ought to be regarded as a necessary prolegomena to the understanding, not only of the other books of the *N.T.*, but of the *O.T.* as well.

For Hoskyns the problem of the historicity of the Fourth Gospel is rather the problem of the meaning of history itself; and this subject is handled in an excellent essay by the editor, based on some notes of the author. History is not merely the record of observable actuality but involves the moral judgments of the historian. In the Fourth Gospel the author places historical happenings alongside their ultimate significance.

> In the Fourth Gospel, then, past, present, and future all play a part. . . . . All three are used to show that in Jesus men are immediately confronted by the last things; by Life and by Judgment, by the Love of God and by His condemnation.

It is statements like this that make this work so fascinating. The problem with which the author is dealing is not a remote one, but at once an eternal and an immediate one. We cannot help feeling that Hoskyns was influenced in no small degree by Karl Barth, for the translation of whose commentary on *Romans* into English he was responsible.

In the second volume the Archbishop of York deals with Chapters xiii to xxi of the Fourth Gospel, and it may be said at once that it stands on the same high level as its predecessor. We have known the writer as a philosopher and as an ardent social reformer as well as in other capacities. A man of many parts, he brings to life's varied interests and problems an adequately trained and richly-furnished mind and a human and humane understanding of our condition, individual and collective. Here we come upon the *fons et origo* of his unwearied and competent labours in all the movements of our time, ecclesiastical, sociological, and international. They are rooted and grounded in piety. In these two books the Archbishop takes us into the inner as well as the upper room of his life, and in so doing has rendered his generation perhaps the greatest of his many services. These "readings" —the author disclaims the appellations "exposition" and "devotional meditations" though both are applicable—will stand for the reviewer alongside James Drummond's *Johannine Thoughts* and Wm. Manson's *The Incarnate Glory* on the one side, and Charles Gore's *Romans* and *Ephesians* on the other.

The Introduction to the first series has been reprinted in this volume. There are points in it, *e.g.* as to the authorship and the non-Hellenistic tenor of the Gospel, which will not win universal agreement, but this is of minor consequence. I like the reference to Browning's *A Death in the Desert,* and the translations on which Dr. Temple has based his meditations. The pagination is continuous with that of his earlier part. It begins at p. 207, which nurtures the hope that in due season we shall have a one volume edition and that at a price better within the compass of the multitude who would like to have and ought to have it.

Mr. Bailey's book is a commentary for use in the upper forms of high schools and will also prove helpful to study circles and to the general reader interested in Bible study but lacking the time and technical knowledge to tackle the larger commentaries. The book takes the form of an Introduction (in which the author deals with the purpose and environment of the Gospel, its plan and style and leading ideas), a running commentary on the text

(which is broken up into convenient sections) and various Appendices on authorship, contents, *etc.* The author is conservative in the matter of authorship and inclined to be too dogmatic throughout, but the book serves its purpose well enough. "S. John" all over every page has a queer look.

ALEX. J. GRIEVE.

**Two Ancient Christologies.** By R. V. SELLERS, D.D. S.P.C.K. 16s.

This scholarly and well documented book, for which the warden of St. Augustine's House at Reading has been awarded the Cambridge D.D., is worthy to rank alongside the late Professor Gwatkin's *The Arian Controversy,* to which it is in some sense a sequel. Its theme is the Christological thought of the schools of Alexandria and Antioch, the dominant feature of the prolonged theological controversy that persisted from Nicea 325 to Chalcedon 451, and which left its fatal mark on the disruption of the Eastern church. In this bitter struggle political as well as theological positions were at stake. The Alexandrian patriarchs, jealous of the rising power of their colleagues (or rivals) at Constantinople (and not unwilling to contest the supremacy of Rome, though adroitly making use of it when it seemed advisable), left no stone unturned to bring about their downfall and so ensure their own pre-eminence in the East. So it was that Theophilus overthrew Chrysostom, Cyril Nestorius, and Dioscuros Flavian, though in the last instance the triumph was short lived and Alexandria was finally humbled at Chalcedon.

It is around the figures of Cyril and Nestorius that Dr. Sellers unfolds his study. The personal and ecclesiastical antipathy referred to above is indeed mentioned in the concluding chapter, but the main part of the book is concerned to review in detail the Alexandrian (as represented by Athanasius, Apollinaris, the Cappadocians, and Cyril) and the Antiochene Christologies. Doing justice to both presentations, he concludes that both are necessary in any attempt to solve the problem of the Person of Christ, and that if Cyril had "enquired more closely into the history of Nestorius he would have discovered that his opponent was but saying what he himself was saying".

ALEX. J. GRIEVE.

**An Essay on Metaphysics.** By R. G. COLLINGWOOD. Oxford Press. 18s.

Prof. Collingwood has written a most brilliant and interesting book on Metaphysics, the thesis of which is simple but is at the same time revolutionary. In fact, he calls for "a reform of metaphysics", and this reform is to be a root and branch affair.

It is generally agreed that metaphysics has to do with the ultimate presuppositions of science and culture; but professional metaphysicians in general regard these ultimates as a set of propositions requiring proof. When these are established then the whole of knowledge in all departments can be demonstrated *more geometrico,* or at least with a stringency as great as that of mathematical proof. But this is really all wrong. It is quite true that metaphysics has to do with the ultimate presuppositions of science and culture, but from their very nature such presuppositions are incapable of proof. They are not propositions whose truth or falsehood can be determined: if they were, they would depend upon other presuppositions, and so would be relative and not ultimate.

What then is the method of metaphysics? Metaphysics is a *historical science.* Its business is to analyse out from any existing science and culture those ultimate presuppositions on which it depends. But this recognition

of the true nature of metaphysics again brings out another misconception involved in the common conception of metaphysics as a body of propositions whose truth can be established. Since these propositions are believed to be the ultimate presuppositions of knowledge and to be absolutely true, depending on nothing beyond themselves, they must be invariable for all ages and times: there can be only one true metaphysics, all its rivals being false. But if metaphysics is a historical science, containing the ultimate unprovable presuppositions of particular ages and times, there will be varying metaphysical principles just as there are variations in science and culture. The work of metaphysics has to be done afresh, so often as science and culture change and renew themselves.

One result of the usual misinterpretation of metaphysics is very curious. Many scientific men are in revolt against "metaphysics" altogether, believing it to be a hindrance to the proper pursuit of the sciences in which they are interested. But what they rebel against is really the false metaphysics of the professional philosophers, in opposition to which they propound the real ultimate presuppositions of their science. In doing so they themselves become metaphysicians; even if, as is only natural, their metaphysics is of a somewhat amateurish character.

Others who seek to come to the help of science against the metaphysicians are the psychologists and the logical positivists. Neither of them can really help science, since science depends upon ultimate presuppositions, and neither of them can allow ultimate presuppositions to exist. For the psychologists all mental states are equal, just matters for description. Nothing can be more ultimate than anything else. There can be no principles singled out as the test by which the truth or falsehood of propositions can be established. Psychology can only explain how judgments arise, it cannot investigate their truth or falsehood: the admission of a criterion is altogether alien from its nature.

The logical positivists assert that all metaphysical presuppositions are meaningless. Regarding them in the conventional way as propositions whose truth is to be established, they point out that as ultimates they must be absolute, as indeed the professional metaphysicians assert; but then no absolute propositions can ever be justified by empirical generalizations, which is all the proof that the logical positivists will admit. Thus they too, like the psychologists, though for a different reason, refuse to recognize the existence of ultimate presuppositions. But without such ultimate presuppositions the whole edifice of science and culture comes to the ground and is resolved into chaos. The would-be defenders of science and culture really destroy both.

Prof. Collingwood concludes his *Essay* with three examples of his proposed reform of metaphysics, discussing the existence of God, the Kantian philosophy and the principle of causality. He contends that the Greek patristic doctrine of God is the ultimate presupposition of all modern science, that Kant deliberately deviated from Newtonian physics, and that the doctrine that every event must have a cause is now obsolete.

Altogether and in all its parts, these examples included, this *Essay on Metaphysics* is a most bracing production: it is just the kind of thing to awaken anyone interested in metaphysics from "dogmatic slumbers", and to set him thinking out afresh the true meaning and justification of his doctrine. It is doubtful if the explanation of metaphysics as a historical science will stand, but what Prof. Collingwood has written is admirably calculated to bring about a clearing of ultimate issues.

ROBERT S. FRANKS.

**The Heritage of Kant.** Edited by GEORGE TAPLEY WHITNEY and DAVID F. BOWERS. Princeton and Oxford Presses. 28s.

This series of studies on Kant owes its origin to the late Prof. Whitney, of Princeton, who was keenly interested in the Critical Philosophy, and made it a principal feature of his instruction. On his retirement in 1936 he planned this volume so as to contain essays from former students and also from colleagues at Princeton. After his death the work was taken over by Prof. D. F. Bowers, Assistant Professor of Philosophy at Princeton, himself a former student of Prof. Whitney.

The book includes very interesting monographs on all aspects of Kant's philosophy. All three *Critiques* come under review and their principal ideas are judiciously investigated. There are seven essays on Epistemology, four on Ethics, three on Aesthetics, and one on Religion. The standpoint of the essays is by no means uniform, ranging, as it does, from a critical realism to a full-blown idealism. But all the authors value Kant highly, even if one essay has as its title "Some bad results of Kant's philosophy". The essays are on a high level: they go very thoroughly into the matters with which they deal, and no one can read them without being stimulated as well as instructed. The influence of Prof. Norman Kemp Smith's commentary on the *Critique of Pure Reason* is particularly noteworthy throughout.

To illustrate the character of the essays, one example may be taken from those on Epistemology and another from those on Ethics. The first essay of all is by Prof. Ledger Wood, of Princeton, and its subject is "The Transcendental Method". Prof. Wood argues that the forms of Space and Time and the categories of the understanding are correctly analysed by Kant out of human experience as we know it. Kant's analysis of experience is remarkably penetrating and circumspect: it surpasses in thoroughness, accuracy and discernment any to be found in the literature of empiricism. But Prof. Ledger asserts that the argument from the facts of experience to the necessity of the forms and categories is fallacious. Kant argues that the forms and the categories are *a priori* necessary, since without them experience would be impossible. But this is to say too much: we cannot be sure that some other kind of experience may not exist which is not governed by the forms and the categories. The doctrine that they are *a priori* necessary, because without them experience would collapse, lacks foundation.

Moreover, even if it be admitted that the forms and categories are *a priori* necessary, the inference from this to idealism is insecure. It is just one possible hypothesis, that because the forms and categories are *a priori* they are also ideal; they may equally well be pervasive characteristics of reality, as Alexander supposes in his *Space, Time, and Deity*. Thus the Transcendental Method breaks down at both points, first in the inference from experience to its *a priori* conditions, and then from these, even supposing them to exist, to their ideal character. All that is left is an accurate analysis of human experience, coupled with a precarious hypothesis to explain it.

Very different is the essay by Prof. Urban entitled "Kant and Modern Axiology". Here again it is recognized that Kant regarded the forms and the categories as the indispensable characteristics of experience, but there is no suggestion that he was wrong in doing so: quite the reverse. Prof. Urban argues in exactly the opposite direction from that taken by Prof. Wood, not diminishing the *a priori* conditions of experience but rather increasing them. Experience, says Prof. Urban, is made by the quest for unity, and the search for unity is determined by the three great Transcend-

ental Ideas of God, the World and the Soul, which are therefore not to be dismissed in the Kantian fashion as merely regulative, but are rather properly constitutive of experience. Furthermore, the whole of the theoretical search for unity is dominated by the pursuit of the Good. Unity as an ideal or cognitive value is a part of the "highest good", which is the determining ground of the end of the whole empirical employment of reason. Prof. Urban considers that the notion of the inseparability of value and being, of the *ens realissimum* and the *ens perfectissimum*, is as much the tacit assumption of Kant as it is of Descartes, Spinoza, and Leibniz. To sum up, the reality of experience depends upon its unity: what cannot be brought into the unity must be dismissed as illusion; unity, again, implies harmony, or that kind of organization of experience which is what we mean by the idea of the good. Rightly understood, Kant is really an upholder of that *philosophia perennis* deriving from Plato, which in his criticism of the ontological argument he appears to deny. Kant's philosophy, says Prof. Urban, when viewed as a whole, continues that tradition of the *philosophia perennis* which was never really broken till modern revolutionary naturalism sought completely to disjoin the problems of being from those of value.

This is the same view of Kantianism as the reviewer ventured to put out in the metaphysical chapter of his book, *The Atonement*. It seems to him both better Kantianism and better philosophy than the pure empiricism of Prof. Wood.

ROBERT S. FRANKS.

**Oberland Dialogues.** By DOUGLAS FAWCETT. Macmillan. 18s.

Mr. Fawcett is the author of *World as Imagination* (1916), *Divine Imagining* (1921), and *Zermatt Dialogues* (1931). All these books propound a theory of the universe called Imaginism: it is defined as the view that the source and origin of Being, God, the World-Ground or World-Principle, is not Reason but is concrete Imagination. In *Zermatt Dialogues* this hypothesis was developed in the form of conversations between a mystic, an explorer (and Fascist M.P.), a Professor of Physics, a pessimist poet and an Oxford don. *Oberland Dialogues* continues the discussion, but with a somewhat different set of interlocutors, the mystic and explorer having disappeared and a Nazi Professor from Germany having taken their place. This time the conversations have as their special subject the Imaginist view of the soul; but there is an abbreviated reproduction of the whole theory, intended to put the doctrine of the soul in its proper environment.

What, then, is this environment? The Divine Imagination (which is impersonal) creates whole series of universes, of which ours is one. The objective side of these imaginations is spoken of as *conscita*, objects of consciousness; while the subjective side is named *consciring*, exercise of consciousness. At first a universe is imagined in a completely harmonious form in which its elements, the "imaginals", are simply dependent upon the Divine imagination and have no existence for themselves. The universe then resembles a poem, perfect in all its parts, and everywhere expressing the mind of its creator. But a change takes place as the Divine consciring becomes more intense: the imaginals gain a measure of independence and so come into conflict with one another. At first the consciring constituting the imaginals is irreflective: at this level we have the elements of the physical order, electrons, protons, atoms, molecules, and so on. But as the intensity of consciring increases and becomes reflective, souls are formed. These are not monads, for all imaginals interpenetrate by reason of their common origin.

The soul is originally provided with a subtle body expressing its individual content, but it descends into the physical sphere and acquires a material body by means of which it increases its content through the experience of the senses. At death it parts with its material body, but not with its subtle body, which then later acquires another material body and so begins a new earthly life. The end of the whole process is the restoration of the original harmony of the imaginals. Mr. Fawcett speaks of this as the "Divine Event" towards which the universe moves. After it, however, there may be other Divine Events. Rest-phases and evolutionary developments alternate. The Divine Imagination which is the dynamic of the whole process is not shut up within a closed system, but is ever moving and advancing and growing—there is no end to its infinite energy.

This doctrine of the Divine Imagination and of the soul belongs to the same type of philosophy as Schopenhauer's and von Hartmann's; it shares with them a common basis in German Idealism, but instead of being pessimistic in tone, it is optimistic, conceiving the world-principle as an *élan vital* whose urge is towards harmony; and again, when harmony is broken, still towards further harmony.

This heritage from German Idealism is the best part of Mr. Fawcett's philosophy, particularly as he develops it into a doctrine of creative evolution with a wide knowledge and use of the latest modern science. On this side the book is undoubtedly suggestive; and it is besides attractively written. But there does not seem to be much to be said for Mr. Fawcett's recurrence to the doctrine of the transmigration of souls, which to anyone with a Christian outlook is a most dreary and unsatisfying conception.

*Oberland Dialogues* is adorned with magnificent pictures of the Swiss mountains, an unusual feature in a philosophical work.

ROBERT S. FRANKS.

**The Real and the Negative.** By B. K. MALLIK, M.A. Allen & Unwin. 21s.

This work, though it shares with *Oberland Dialogues* the influence both of German Idealism and Indian thought, nevertheless differs greatly from it in form. Here instead of conversation and imagination we have the severest and strictest development in abstract logic. Mr. Mallik's book differs from *Oberland Dialogues* also in substance: German Idealism has influenced only its form, while its substance is much more deeply Indian than is Mr. Fawcett's Imaginism.

Mr. Mallik starts from the conflict between A and non-A. There are two ways in which it can be taken, absolutely or relatively. Absolute A cannot co-exist with Absolute non-A. Absolute A is God, Reality: Absolute non-A is Nothing, in other words pure scepticism and nihilism. Between these two there is an absolute contradiction—both cannot exist. Now the proof that Nothing exists is impossible, since any proof must be led from something. Thus the existence of Reality cannot be disproved, and we are driven back upon it by a *reductio ad absurdum* of its contradictory opposite.

With regard to relative A and relative non-A, the situation is different. There are two cases. Relative A and Relative non-A may co-exist as pure possibilities, in which case they are contraries each striving to exist at the expense of the other. Or again, they may exist as complementaries, which have come to co-exist harmoniously in relation to each other.

This extremely abstract statement constitutes Mr. Mallik's fundamental structure of the Universe. Absolute A is God in Himself. Relative A and non-A are God and Satan struggling in a world which is one of conflict.

The position of man is that he is set in the midst of this conflict, from which he seeks release.

The religions of the world show two attempts towards such release, one by violence and one by persuasion. Relative A can try to put down Relative and conflicting non-A by force, but in this it can never be successful—the conflict breaks out again and goes on. Or again, Relative A can endeavour to win over Relative and conflicting non-A by argument and so form a group of like-minded people. But individuals remain individual and can never be harmonized completely.

Is there then no release from the conflict? Is no stage of harmony between A and non-A possible? Mr. Mallik replies after the time-honoured manner of Indian philosophy that there is salvation through knowledge. Man must realize that he is fundamentally divine and one with Absolute Reality. The sphere of conflict is Maya or Illusion—knowledge breaks the illusion. Beyond this, "abstention" is necessary; in other words, desire must be abnegated. Thus and thus only can man attain to the bliss of Nirvana or union with Absolute Reality.

Mr. Mallik has written a sober and serious exposition of the Indian philosophy of religion in which its fundamental positions are expounded in terms of Fichtean logic. His book begins in a way that recalls Fichte's *Wissenschaftslehre*—it ends with the philosophy of Sankara and the Vedanta. As a matter of fact, Fichte's later philosophy tended in the same direction, as appears from his *Anweisung zum seligen Leben* which supplements his earlier moral doctrine with a pure mysticism.

The objection to pure mysticism, with its doctrine of absorption in God, is from the side of the Christian recognition of the value of the individual personality, which pure mysticism does not conserve.

ROBERT S. FRANKS.

**The Problem of the Future Life.** By C. J. SHEBBEARE, D.D. Blackwell. 2s. 6d.

Dr. Shebbeare writes as one dissatisfied with the conventional ideas of the future life, which he says emanate from the weary, the bereaved and the saints, who think of it respectively as rest, as reunion with loved ones, and as the Beatific Vision. First, however, it is necessary to find a firm basis for the belief in immortality, and this can only be faith in God. The testimony of psychical research does not carry us far—even if it is to be admitted it is singularly ineffective as regards the *quality* of the future life.

It is necessary therefore to prove the existence of God. Dr. Shebbeare appeals to the fundamental belief of science in the rationality of the universe; but rationality is only intelligible as teleology. The universe bears the marks of intelligent design—therefore the Designer, God, is. Furthermore, we are justified in an optimistic attitude towards life, since rationality and teleology on their moral side lead to the conclusion that the end of the universe must be a *summum bonum*. Finally, this *summum bonum* must be the final good of all and each. Dr. Shebbeare subscribes to both determinism and universalism, since God's good purpose cannot be defeated.

But what does this mean for the content of the future life? Dr. Shebbeare's position is that "there shall never be one lost good". He carries out this idea with a robust and rather astonishing confidence. He does not hesitate to suggest that sexual desires unsatisfied on earth may be satisfied in some way in heaven; even the warrior may somehow find room for conflict; and finally, there is no reason why earthly friendships with animals should not continue on the other side.

It may take a long time and even several lives before an individual soul

reaches its climax, but there is all eternity considered as everlastingness in which the necessary development may take place.

In the end, however, Dr. Shebbeare makes a concession to Idealism. Space, Time, and Matter may be no more than forms of our thought and of presentations to our minds. But we can represent reality to ourselves only along such lines. The representation must therefore stand for a reality ordered in such a way that the space and time order of material representations conveys the effect of it to us.

The attraction of Dr. Shebbeare's book is that he says things that are in people's minds, but to which they do not like to give expression. Many feel that a heaven without continuance of their earthly pursuits would be tedious and unsatisfactory. Yet surely Dr. Shebbeare goes too far in this direction. The noblest descriptions of the future life have always emphasized its transcendence of the earthly:

"Things that eye hath not seen, nor ear heard, neither have entered into the heart of man; whatsoever things God hath prepared for them that love Him".

Rest, reunion with loved ones, and above all, the Beatific Vision, seem not unsatisfactory efforts of imagination concerning the future life. Perhaps the weary, the bereaved and the saints may not be wrong after all.

ROBERT S. FRANKS.

**Theism and Cosmology.** By JOHN LAIRD. Allen & Unwin. 10s. 6d.

This work contains the first series of Gifford Lectures by the author on the general subject of Metaphysics and Theism. It is a book very difficult to review fairly, inasmuch as it is less concerned with the positive proof from the cosmos that God exists than with the analysis and criticism of such a proof. This analysis and criticism is indeed developed into the utmost detail: in fact what we have is often a criticism of criticisms in a protracted series that reminds of nothing so much as the familiar jingle:—

Big fleas have little fleas
Upon their backs to bite 'em,
And little fleas have lesser fleas
And so *ad infinitum*.

Or, to select a higher analogy, Prof. Laird's philosophy resembles very closely the theological work of Duns Scotus who, after St. Thomas Aquinas had produced a great system of proof, set to work to analyse and criticize the proofs, so that in the end what remained over was very small, while the critical apparatus had become immense.

Just because of this great detail of criticism worked out with a persistence and an acuteness worthy of the subtle Doctor himself, it is hard to give the right impression of Prof. Laird's argument: to do so it would be necessary to write out the book or at least a considerable part of it, which is impossible in a short review. If then we give the positive results of the discussion, as that in which most people will be immediately interested, it is to be remembered that these in no way properly represent the book, whose chief value lies in the close analysis and criticism described. Indeed the actual results of the enormous machinery of argument and counter argument are very meagre, and rather after the manner of another well-known tag:—"O God, if there be a God, save my soul, if I have a soul".

Prof. Laird says that the cosmological argument for the existence of God consists of two parts: (1) The world exists; (2) It is not self-sufficient. He says that there is no doubt that the world does exist as a brute fact; its self-insufficiency is more doubtful. But even if it be admitted that the world is

not self-sufficient, we do not necessarily arrive at the existence of a Transcendent Deity Who is its Cause. It would be enough to say that what is commonly meant by the world, *i.e.*, physical nature, is not the whole that exists, but that the universe can be seen to have a deeper side, when we look more closely. In fact, Prof. Laird thinks that pantheism is a more likely form of Theism than the traditional doctrine of the Divine transcendence. The latter is not impossible, but there is little in its favour, as far as argument goes. It is doubtful to argue from the world to something altogether outside of it: if we say that the world is imperfect and requires a Transcendent Being to perfect it, that only puts the greater strain upon our Theism; since we cannot see why the Transcendent Being should have produced it with so much imperfection.

It is evident that *Theism and Cosmology* will not be of much direct help to those who are concerned to defend the Christian faith in God: yet, inasmuch as the book is based upon great knowledge and very close thinking, much can be learned from its perusal: it is best, after all, to know what can be said on the other side and not merely to pursue the ostrich-like policy of ignoring difficulties.

ROBERT S. FRANKS.

**Philosophical and Literary Pieces.** By SAMUEL ALEXANDER, O.M. Macmillan. 15s.

All who knew Samuel Alexander will greatly welcome and appreciate this volume, and it should serve to introduce to others a really notable personality. It contains a priceless fragment of autobiography, followed by a judicious and, within its limits, quite adequate biographical sketch written by Prof. John Laird, Alexander's pupil, friend, and literary executor. This forms a good preface to a collection of some of Alexander's more fugitive writings, such as admirably illustrate the breadth of his interest and the sanity and penetration of his literary and philosophical judgments. He deals here with such varied themes as "The Mind of a Dog", "The Philosophy of Dr. Johnson", "Jane Austen", "Molière", "Pascal", "Spinoza", "Art", "Value", and "Time". There could be no better introduction to Alexander's mind and method, and the taste of his quality which this book gives may well stimulate the reader to tackle afresh his monumental work, *Time, Space, and Deity*.

As a young Oxford don, Alexander so far departed from the conventions of the place as to lecture on Ethics and to recognize the importance of psychology. He was a born metaphysician, but these other interests kept his metaphysics "anchored in the actual". And when he went to Manchester it was the combination in him of the ideal and the practical, of warm humanity and deep intellectual insight, which made him so extraordinarily popular, not merely in University circles, but in the city itself. It is sad to reflect that this great and good man would be hounded out of Germany because of his Jewish descent. We can at least do better than that here, and this country honoured itself in giving him the Order of Merit. But as Dr. Montefiore once wrote to him, he was "so beautifully unconscious that he was *really* a great swell".

W. B. SELBIE.

**Man the Measure.** By A. H. DAKIN. Princeton and Oxford Presses. 18s. 6d.

It is probably true that humanism as an organized movement is already moribund; but the ideas which underlie it have always been with us and are with us still, and are taking to themselves new and startling forms in these days. This is sufficient justification for Dr. Dakin's book, which he

describes as "An Essay on Humanism as Religion", and is a critical study of humanism, particularly in its American manifestations. Humanism, as Dr. Dakin understands it, is a form of religion which substitutes faith in man for faith in God, and he interprets this so broadly as to make his discussion of it range over the whole field of philosophical theology. He examines the teaching of the humanists in relation to science, psychology, ethics, and the Christian religion, and he concludes "that on historical, social, scientific, philosophical, moral and religious grounds, theism appears better rooted and more fruitful than humanism". His book is a very full, careful, and well-documented discussion of the whole subject, and is so written as to appeal to the general reader quite as much as to the theologian or philosopher.

W. B. SELBIE.

**Suffering, Human and Divine.** By H. WHEELER ROBINSON, D.D. S.C.M. Press. 6s.

The problem of suffering is one that has exercised men from the days of the writer of the *Book of Job* until now. The attempt to justify the ways of God to men has often been made but very seldom so successfully as in this latest book by Dr. Wheeler Robinson. Dr. Robinson has a great reputation as a Semitic scholar and theologian, but he is also a man with a deeply sympathetic understanding of human nature and a sane and balanced outlook upon life. He writes as a convinced Christian, and his treatment of the many difficulties which his subject raises is marked by a breadth of knowledge and an assurance of faith which make it doubly welcome at a time like the present. The first three chapters of the book deal with the Fact of Suffering and various explanations that have been offered: *e.g.*, as in Buddhism, Stoicism, and the Old Testament. From this we pass to a consideration of the position of the Individual in Society and the necessary sacrifices which this involves. This leads to a discussion of the Moral Aspect of the Problem and the relation between Suffering and Sin. Then come three most illuminating chapters on Providence in Nature, History and the Individual, and the book closes with chapters on the Suffering of God and of the redemption which it secures for men. Dr. Robinson's discussion of the passibility of God, within the limits imposed upon him, could hardly be improved on, and his general conclusion is that the only adequate solution of the problem is the discovery that God suffers in us, with us, and for us. Our suffering is the key at once to the divine suffering and the suffering of others, and when these are faced in the spirit of that Christian faith whose principle is *solvitur patiendo,* the solution is not far off. This is a book to be read and re-read, and one that should have a really steadying and uplifting influence in these distressful days.

W. B. SELBIE.

**Hopousia, or The Sexual and Economic Foundations of a New Society.** By J. D. UNWIN. Allen & Unwin. 21s.

There is a certain fascination about utopias, whether they be of the Brave New World type or of the type of the Kingdom of Heaven. They help to turn men's thoughts away from the evils of their present state and to encourage the hope that springs eternal in the human breast. *Hopousia* (derived from the Greek word *Hopou*—where) is an attempt to reconstruct human society on certain biological and economic lines. The author believes that "human destiny is within human control. We take charge of our future if we will". He has already written more than one book on the relation between sex and the manifestation of human energy. This idea he now carries further, and supports by ample evidence from history and

anthropology. The energy thus conserved will, he considers, stimulate social reform and lead to a revolt against the present economic system. This, Mr. Unwin considers, is based on certain follies of which capitalism and the idea that land is a commodity are the chief. Thus the greater part of his book is taken up with a discussion of various economic subjects, and it would require a skilled economist to estimate and criticize it aright.

The whole book covers an immense field and the main impression it produces is that it is impossible to see the wood for the trees. Unfortunately Mr. Unwin died before he was able to complete it, and, though the editor, Mr. Y. J. Lubbock, has done his work well, it still remains a torso. It is, however, full of interest, and its criticism of the present evils of society is as just as it is severe. In a very discriminating introduction Mr. Aldous Huxley approves of the book as a plan of campaign against embattled evil and stupidity, though he considers that it only represents a step towards that larger reconstruction of society which is needed.

W. B. Selbie.

**The Creed of a Christian.** By Nathaniel Micklem. S.C.M. Press. 5s.

Dr. Micklem in his preface to this little book is altogether too modest. He spends half a dozen pages trying to explain why he should not have written it. Most readers, however, will be very grateful to Mr. Hugh Martin for his patient insistence that the Principal of Mansfield College should attempt it. In its combination of sweet reasonableness with unswerving loyalty to the historic faith, not to speak of its simple and direct style appropriate to the understanding of the ordinary reader, *The Creed of a Christian* will take a high place among many similar volumes which are being produced just now with the object of recalling men from a faith that is mere sentimentalism to one which is personal and vital, and held upon a basis of intellectual integrity. The great themes of Christian belief, God, the Incarnate Lord, the Holy Ghost, the Trinity, the Atonement, the problem of Evil, the Church, the Bible, and the nature of the Kingdom both here and hereafter, are presented with engaging simplicity. Dr. Micklem freely acknowledges that the language in which the great Christian doctrines have been formulated is not adequate to express the mystery involved in God's dealing with the souls of men. It is our duty to endeavour to improve it when we can. But in the last resort our language in this sphere is inevitably symbolic and representative in nature. What is of importance is not so much the precise statement of the doctrine, as its religious significance in our personal life. The dogma of the Trinity, for example, may be beyond the capacity of the ordinary mind to understand, but in its real significance it is "a transcript of our prayer-life; it is a hymn of praise, a spontaneous expression of our religious life and faith". So also, the doctrine of the Incarnation asserts that the Gospel is not merely a new ethical teaching but is primarily the revelation of a mighty and redeeming act of God in Christ. We commend the book to a wide circle. (There is a slight misprint on page 181.)

E. J. Price.

**The Trial of George Buchanan before the Lisbon Inquisition.** By James M. Aitken. Oliver & Boyd. 12s. 6d.

George Buchanan (1506-1582), the famous Scottish scholar and poet, had an eventful career. After some years at Paris, he became tutor to one of James V's illegitimate sons: but, being as a humanist and a critic of the Church suspected of heresy, he fled from Scotland and returned to France (1539), where he taught at Bordeaux and Paris. In 1547 he was appointed

to the staff of the Portuguese University at Coimbra. Arrested there in August 1550 by order of the Inquisition, he was tried on various minor charges of heresy at Lisbon, and not finally released until January 1552. He spent the next years at Paris, where he became (secretly at first) a Protestant. From 1561 till his death he lived in Scotland, being employed as tutor to the young Queen Mary and later to James VI.

The volume before us contains the fullest accessible account of the proceedings against him at Lisbon, with much supplementary matter. The introductory portion (pp. i—lxxv) includes the text and translation of Buchanan's life of himself, a narrative of the trial, a discussion of various interesting questions which it raises, an account of its sequel, and a description of all the relevant documents. The main part (pp. 1—112) consists of a critically edited Latin text and a translation of Buchanan's two defences, followed by a detailed commentary. Then come (pp. 113—152) several appendices: on his family, the Scottish persecution of 1539, the historical allusions in his play *Baptistes,* what he was doing in 1543-7, his views on justification, his library, and certain other personages connected with the story. Finally there is a full bibliography. A portrait of the poet forms the frontispiece.

Dr. Aitken has done his work excellently, and there is very little to criticize. The arrangement of the matter and the relegation to the footnotes of some of it which might have been included in the text make it easy to lose sight of the wood for the trees: but this impression is perhaps inevitable when it is a matter of editing certain ancient documents rather than constructing a continuous history. The date given on p. 93 for Francis I's release from Spain should be 1526, not 1529: and to *confine* the description of the Anabaptists to a reference to the rebels of Münster is surely a grave misrepresentation.

The work naturally throws much interesting light, not only on the mind and life-story of Buchanan himself, but on the operations of the Inquisition, and on sixteenth century conditions generally: the curious fact, for instance, comes out that many humble Catholics believed that only Lutherans read the New Testament, while some thought that it had been lately composed by Luther himself (p. 53)!

C. J. Cadoux.

**Living Religions and a World Faith.** By W. E. Hocking. Allen & Unwin. 10s.

The problem of the relation of Christianity to other religions is so difficult that many theologians are content to leave it undiscussed, and certainly it is a thankless task to attempt its exploration. There are those who, like Karl Barth, hold that "there is no contact" and who, denying that Christianity has anything to do with religion, assert that religion is "the concern of godless man", and such denounce as impious any recognition of the good in other religions. At the other extreme are those who would have us abandon the claim for the unique significance of Christianity, and regard it as intolerant to suppose that it can ever be the religion of the East. The problem is of fundamental importance, and we are grateful to the Trustees of the Hibbert Lectures for inviting so distinguished a philosopher as Prof. Hocking to discuss it.

As many of our readers will remember, Prof. Hocking was the Chairman of the Laymen's Inquiry whose Report, *Rethinking Missions,* urged that the missionary should "look forward not to the destruction of other religions" but to "their continued co-existence with Christianity, each stimulating the other in growth towards the ultimate goal, unity in the completest religious

truth''. That judgment was in many circles regarded as a result of the world tour of the Commission. Actually, as some of us pointed out, it was the inevitable outcome of the conception of Christianity held by its Chairman, and that this book confirms. Its position is in no way new. It is substantially that which Troeltsch, to whom Prof. Hocking strangely makes no reference, long ago maintained. To review this book would require a long article, and it is the less necessary as the reviewer has criticized the position of Troeltsch and Prof. Radhakrishnan in his recent Haskell Lectures, *Hinduism or Christianity?*

We are surprised that one who has travelled widely in the East should define religion as ''a passion for righteousness, and for the spread of righteousness, conceived as a cosmic demand''. The differentia of religion, as Otto and Oman have shown, surely lies rather in the recognition of the ''holy'' or the ''sacred''. Prof. Hocking rejects what he calls the Way of Radical Displacement and yet he recognizes the inadequacy of the Way of Synthesis. He desires, instead, the Way of Reconception. Yet Prof. Hocking recognizes that, even for this process of assimilation, it is necessary that there should be a Christian Church in non-Christian lands.

> I am prepared to fight for the right of the bigots to do the missionary work they feel impelled to do. But I hope for their conversion; I am still more inclined to fight for the rights of the human soul to its full freedom and stature, and the just relation of the great religious communities.

There is much in this book from which we differ. But if it is right to learn from our enemy, it is still more necessary to learn from so wise, learned and sympathetic a friend to missionary work as Prof. Hocking. The book is full of shrewd comments and interesting illustrations. It does not solve the problem which it propounds, but it does so state it as to show its magnitude and complexity.

SYDNEY CAVE.

## TYPES OF EASTERN-ORTHODOX SAINTHOOD

**Eusebius Matthopoulos.** By S. PAPAKOSTA. S.P.C.K. 2s. 6d.

**Holy Moscow.** By NICHOLAS ARSENIEV. S.P.C.K. 4s. 6d. & 2s. 6d.

This biography of Eusebius Matthopoulos (1849-1929) gives some historical hints to the religious situation in Greece by the end of the last century, and thus shows most vividly the importance of this saintly man. A novice from adolescence, monk and priest, Eusebius had the gift of a theologian. But his studies were for him only a means of better service. He preached, wrote, and took a vigorous part in a struggle against simoniac bishops—a grievous reminder of Turkish oppression. Sent to a remote monastery and reduced to silence, he impressed all by his peaceful obedience and forbearance. He vindicated his cause through patience and humility, and came out after six years of exile as a religious leader. ''The ministry of the Word'' characterizes his further life as well as his spiritual direction of many. He is also one of the first inspirers of the liturgical revival in Greece. Traveller, preacher, publisher of the periodical *Zoe*, he had the striking concentration of the ''hidden'' inward life. He gathered clergy and laymen round him and trained them as preachers. His influence seems even to have increased after his death. In the preface, Prof. Bratsiotis speaks of the recent development of the Zoe-movement and the work of the evangelization inspired by it. One of the latest features is the participation of women in these activities.

The portrait, or sketch, gallery by Prof. Arseniev contains mainly religious laymen and women. Nineteenth century Russia appears in a somewhat idealized light; or rather, only the positive aspect of the "Holy Moscow" is presented. People are shown as it were from inside. Some are well known even in the West, like Khomyakov or V. Soloviev. Some are leaders of religious philosophy. Many shine in their private daily lives and thus become a source of comfort to all. Quite a few members of the aristocracy appear as people who have chosen for themselves a life of poverty but who use their social standing for the benefit of the needy. Mostly they are church people; some combine with their fidelity to Orthodoxy a deeply œcumenical attitude. Interesting are the portraits of Christian wives and mothers. There is also the figure of the famous Dr. Haas, physician to the prisoners and the poor, whose influence could be compared with that of Elizabeth Fry. There is the warmth of conviction and love in this book which is so typical of all the writings by Nicholas Arseniev.

NADEJDA GORODETZKY.

**Greek Tragedy: a Literary Study.** By H. D. F. KITTO. Methuen. 15s.

This is a work of some importance, and if it is not always very easy reading it will well repay careful study by all students, whether of classical or modern literature, who seek to understand Greek tragedy. It is not a history nor a handbook of Greek tragedy, but a study of the individual plays. And here lies one of its great merits: it dismisses any preconceived general theory about tragedy and approaches each play as a separate work of art, of which the form, style, and content are to be explained by reference rather to the dramatist's tragic conception than to "that unreal figment, the Form of Greek Tragedy". In his attempt to explain why various developments took place, Mr. Kitto poses a series of questions (*e.g.*, why did Aeschylus introduce the second actor and Sophocles the third? Why did Sophocles develop character-drawing? How and why did it differ from that of Aeschylus? Why are some of Euripides' plots so good and others so bad?). Whether the critics find the suggested answers right or wrong, quite obviously these are the right questions to have asked. The answers depend on the basic conception of the dramatist as an artist, who must be criticized as such rather than as a moral teacher. He felt, thought, and worked rather like a painter or musician than a philosopher or teacher. "The 'meaning' which alone will explain the form of a play is something more akin to the 'meaning' of a Rembrandt or of a Beethoven sonata" than to the 'meaning' of a philosopher. Thus through the freshness and stimulus of his method Mr. Kitto has made a solid contribution to literary criticism.

HOWARD H. SCULLARD.

**The New England Mind: the Seventeenth Century.** By PERRY MILLER. Macmillan. 19s.

This book, which has over five hundred pages, is intended as the first volume of a *magnum opus* on the intellectual history of New England. It is "concerned with defining and classifying the principal concepts of the Puritan mind in New England, of accounting for the origins, inter-relations, and significances of the ideas". All interested in Puritanism, whether in Old or in New England, or in the history of ideas in general, will find it a mine of information and most stimulating to thought. The main divisions are: Religion and Learning; Cosmology; Anthropology; and Sociology. Prof. Miller regards Puritanism as "one of the major expressions of the Western intellect" and "of immense historical importance". "The two factors that

determined Puritan thinking" were "piety and the intellectual heritage", and the not infrequent conflict of the two, in effect of Augustinianism and rationalism, of Platonism and Aristotelianism, are studied in splendid detail. A long chapter stresses the importance of Petrus Ramus, whose influence was as great as that of Augustine or Calvin, and between whose logic and the Congregational polity a deep-seated affinity is traced. Those seeking light on Puritan technical terms, such as "a historical faith", "imperfect regeneration", "weaned affections", and "the means", will find it here. It is interesting to note that the New England Puritans said "the end of theology was action", "minimized the rôle of the Savior in their glorification of the sovereignty of the Father", found "notorious errors" in Luther and would "oppose Calvins authority with reason", "had no distrust of natural theology", and put a "constantly increasing emphasis upon the remains of God's image in fallen men". Detailed references are not given, but there are bibliographic notes at the end. John Fox (p. 70) should surely be *George*, James Saltmarsh (p. 351) *John*; there was no "Dr. Neal Bishop of Worcester" (p. 374).

GEOFFREY F. NUTTALL.

## SHORTER NOTICES AND DESCRIPTIVE LIST.

(*Books marked * are recommended for ministerial reading.*)

It is to be hoped that some British publisher will see to it that Dr. William Adams Brown's autobiography, *A Teacher and His Times* (Scribners, $3.50), appears in England. Dr. Brown's sub-title is "A Story of Two Worlds", and he belongs to the Old World as well as to the New, and to the post-War as well as the pre-War. A charming Preface is followed by an account of the author's home and youth which will be revealing to all English, and to many American readers. Some graphic pages make the Briggs heresy trial live again, and those who know Union Seminary by repute will be glad to learn here something of its story. Dr. Brown's ecumenical labours have latterly tended to obscure the fact that he is primarily a teacher of theology; probably many readers of the present writer's generation would have his *Christian Theology in Outline* as one of their first serious theological works. Dr. Brown has lived a full, useful, and happy life, and has well earned the respect in which he is held by Christians of many lands.

EDITOR.

Prof. Arthur Ruppin's *Jewish Fate and Future* (translated by Mr. E. W. Dickes; Macmillan, 21s.) is a valuable contribution to our knowledge of the Jews at the present time. The author (who is Professor of Jewish Sociology at the Hebrew University of Jerusalem) has proceeded on elaborate and detailed statistical lines; probably no book of the kind brings together so much exact information. His personal attitude to the facts so revealed is severely objective, except in the closing part of the book, where he warmly supports the Zionist work in Palestine as "the hope of Israel". He claims that the practical monopoly of trade by the Jews at many centres during the period prior to the Crusades was due to their mental agility. He is not hopeful about agricultural settlements for them outside of Palestine, where Zionist enthusiasm has strengthened them to overcome the initial difficulties, and has secured the necessary support from Jews elsewhere. Apart from what Palestine may do for them, he sees the Jewish nationality in danger of being eliminated between the millstones of Anti-Semitism and gradual assimilation to other cultures and civilizations. The book is well-indexed and is a mine of information besides being thoroughly readable for anyone already interested in the subject.

Dr. Graham Scroggie's *Know your Bible* (Vol. I, The Old Testament: Pickering & Inglis, 7s. 6d.) has the laudable aim of encouraging the direct reading of the Bible, rather than books about it. It offers brief analyses of each of the writings and disclaims any attention to critical work. Unfortunately, such a separation is hardly possible, as the question of date, for example, will often affect the original meaning of a Biblical book. This introduction, in fact, assumes the conventional dates, and leaves the enormous difficulties so raised quite unanswered. We do not think this book will be of much use to any but those who adopt the ostrich policy in regard to modern scholarship. This is a pity, as there is a good deal in the book which would appeal to lovers of the Bible, if presented in a more competent setting.

H. Wheeler Robinson.

*An Expository Dictionary of N.T. Words* by Mr. W. E. Vine (Oliphants, 10s. 6d.) is Vol. II (E-Li) of a proposed four volume work for the use of Bible students with no knowledge of Greek. It is a dictionary of the words occurring in the English Versions of the *N.T.* and their meaning according to the Greek words which they translate. To the bare definitions are added expositions which give much useful information as to the meaning and usage of words. Cross references to synonyms and cognate words are provided. In spite of much able scholarship, however, it is difficult to see the value of such a work. To the advanced student a knowledge of Greek is essential and the student without such knowledge will find the information herein easily obtainable from concordances and commentaries.

The thirtieth volume of "The Speaker's Bible" edited by the Rev. E. Hastings, *Matthew: Vol. II* (Speaker's Bible Office, 9s. 6d.), needs little introduction. Designed as an aid to preachers we have here a rich treasure of homiletic material gathered from many sources and arranged under texts in Matthew's Gospel, chaps. viii-xv inclusive. The preacher will value it alike for its wealth of sermon illustrations and for its worth as devotional literature. The volume includes an index to the sermons and gives a list of works for further reference.

We can confidently recommend *A Book on the Bible for Everyman* by the Rev. E. R. Micklem (Hodder & Stoughton, 3s. 6d.) not only for its matter but for its vivid style. It is designed to commend the Bible as devotional literature to the believing layman. Convinced that the three mental acts of Imagination, Translation and Resolve should accompany Bible reading, the author gives numerous examples of the former. Perhaps the most interesting part of the book is that which deals with the Old Testament. The Old Testament, he maintains, is of value in its own right and not merely as throwing light on the New.

> The *N.T.* has a background of awe to which we are not always fully alive. By going in company with the early Christians back to the Hebrew prophets we are helped to become more vividly aware of the holy mystery and glory of our religion.

Many besides the readers of the *Manchester Guardian*, who have an extra thrill when they find on the back page one of Mr. T. Thompson's inimitable sketches, will be glad to have his "little autobiography", *Lancashire for Me* (Allen & Unwin, 7s. 6d.). Here are vivid pictures of life in a modest home in Bury fifty years ago, and pithy comments on all kinds of subjects from broadcasting to hot-pot and clogs to compensations. The underlying spirit of it all can be summed up in the closing sentence, "If tha'art boss o' thisel' . . . nowt con do thee ony harm".

Alex. J. Grieve.

Fr. Cuthbert thus describes his *The Mystery of the Redemption* (Burns, Oates, 6s.) :

> This book does not pretend to be a scholastic or professional treatise on the great mystery of our Christian Faith ; neither is it an Apologia, strictly so called, for the Faith we hold. Rather is it a series of meditations, with a view to a clearer apprehension of the mystery of Christ's redemption, as set forth in Holy Scripture and the Catholic tradition.

No doubt others than Catholics may be able to draw profit from these meditations ; but such profit must be a good deal limited, so far as one is unable to identify Roman Catholicism with Christianity. The book is really one for Roman Catholics directly, and for others only at a remove proportional to their distance from its standpoint.

ROBERT S. FRANKS.

Of the many books occasioned by the war, *God's Judgment on Europe*, by the Rev. A. R. Vidler (Longmans, 4s.), is among the most searching and suggestive. As the title indicates, it is written from a point of view which enables the reader to put events in their proper perspective and to see and judge them *sub specie eternitatis*. This war is not the end of everything or the break-up of civilization, but it does mark a crisis and throw down a challenge. In and through it God is speaking to this generation, and the issue will depend on the extent to which men are prepared to abide by His judgments and do His holy will. In the coming reconstruction a great responsibility will rest on Christians and on the Christian Church, and Fr. Vidler brings it home to them in the clearest and most practical terms. There is a truly prophetic note about his writing.

In these days of rival ideologies everyone is or ought to be interested in politics. There should therefore be a welcome for Prof. Kranenburg's book on *Political Theory* (Oxford Press, 9s.). The author is a Dutch Professor of Law, and he writes fully and competently on the origin, growth, forms, objects, and relations of the State or States. His book has been well translated by Mr. R. Borregaard, and should prove very useful to students of Law and Politics. It is not too technical and should also have an interest for the general reader at a time when politics are everywhere in the melting pot.

Another war book—and a very timely one—is the Archbishop of York's *Thoughts in War Time* (Macmillan, 4s. 6d.). It consists of a number of articles and broadcasts contributed by Dr. Temple on both the religious and the political aspects of the war, and concludes with a striking paper written by the late Canon Streeter during the last war and entitled "War, this War and the Sermon on the Mount". Like all Dr. Temple's writings, this little book is a model of clear thinking, sound reasoning, and sanctified common sense. His two short papers on "Prayer in War Time" are particularly suggestive and should bring much-needed comfort and reassurance to many whose minds just now are greatly troubled and perplexed. If the Archbishop's statement of the case compels Christians to ask "Who is sufficient for these things?" it also enables them to go on to the conviction that their sufficiency is of God.

Graham Wallas was a fine product of the Victorian age. He was one who loved his fellow-men and who had no illusions about them. Liberal, tolerant, hating injustice, he devoted his life to helping the under-dog and to training the young. Since his death his daughter has collected a number of his more fugitive writings and published them under the title *Men and Ideas* (Allen & Unwin, 8s. 6d.). The book falls into three sections—

Biography, Society and Politics, and Education. In the first are admirable sketches of Bentham, Owen, and the Unitarian preacher and reformer, W. J. Fox. The third part contains criticisms of Froebel, Oxford and America, and offers some very illuminating suggestions about the future of education in the English-speaking world. Altogether the book is a welcome reminder of a man who devoted his whole life to social betterment and who had a very shrewd insight into human nature and its needs.

When a book is called *The Idiocy of Idealism* (Hodge, 5s.), we rather know what to expect. Its author, Dr. Oscar Levy, is described by Mr. Bernard Shaw as a well-known and entirely tactless Nietzschean Jew. He tilts at Idealism with all the enthusiasm of a crusader, and argues that it is a wrong-headed idealism which underlies most of the trouble of the present age. He has no use for the kind of idealism for which the Old and New Testaments stand, and he criticizes the ideals of men like Luther, Calvin, Cromwell, Rousseau, Fichte, Hegel, Hitler, and Stalin. Those are a queer company, and Dr. Levy's treatment of them reveals a good deal of bad history and ill-digested Biblical criticism. His slashing style will no doubt please a good many ignorant people, but it gets us nowhere.

The fact that Dr. Wm. Brown's *Psychology and Psychotherapy* (Arnold, 12s. 6d.) has reached a fourth edition is sufficient testimony to its quality and interest, and this new issue is not a mere revision of previous ones. It is that, but it also contains two entirely new chapters of the deepest interest. One is on "Sublimation" and the other on "Problems of later life", and on both subjects Dr. Brown writes very suggestively. The whole book is a remarkable record of experience in treating nervous disorders by the method of psychotherapy (psycho-analysis and psychosynthesis, with or without hypnosis), and abundantly proves the value of the method in the right hands. It is of course peculiarly subject to abuse by quacks and amateurs, and Dr. Brown's book should at least help to warn them off a field where none but the best qualified ought to tread.

One of the vexed questions of psychology is the meaning of instinct and its place in human action and motivation. In *The Innumerable Instincts of Man* (Eyre & Spottiswoode, 6s.) Mr. Claude Claremont, of the Montessori Training College, contends that man's instincts are far more numerous than is generally recognized, and that they form most potent springs of action. This does not mean, however, that he is a behaviourist or that he rules out intelligence. Indeed, one of his main objects is to show how instinct and reason in man are inter-related. His book is a real and welcome contribution to the discussion of a subject on which the last word has not yet been said.

Mr. W. E. Sargent is a Congregational minister who has had some experience in running a psychiatric clinic, and he makes good use of this experience in *The Psychology of Marriage and the Family Life* (Independent Press, 3s. 6d.). The book deals in a straightforward, commonsense way with the many problems and difficulties of married life, and may be safely commended to those about to marry and to those already married but with whose marriage something has gone wrong.

The problem of "two loyalties"—to God and to the State—is very much with us just now. It has given rise to endless discussions, but to none more fruitful and original than that of Dr. Herbert Loewe in *Render unto Cæsar* (Cambridge Press, 6s.). Dr. Loewe is a great Rabbinic scholar and makes good use of his special learning in his exegesis of the great saying of Jesus and his discussion in the light of it of the whole question of religious and political loyalty in Palestine. He throws much new light on the matter of

tribute and on the use of coins for the purpose. His learned and well-documented monograph will be greatly appreciated by scholars, but as it is written always with an eye to the modern situation, it will also make its appeal to the average man.

The Rev. Andrew R. Osborn is minister of a city church in New York and has had considerable experience of work among students. This has convinced him of the paramount importance of Christian ethics for the modern world. Hence his book, *Christian Ethics* (Oxford Press, 15s.), in which he surveys the whole subject from its roots in the Old Testament to its practical application in the light of present-day problems. The historical aspect of the subject—Old Testament morality, the teaching of Jesus and the practice of the early Church—is soberly and carefully expounded. It forms a good introduction to the discussion of such problems as self-expression, marriage and the family, Church and State, war and peace, capitalism, *etc.* Mr. Osborn's treatment of all these questions is sound and well-balanced. He makes good use of his clinical experience in illustrating his subject and proving his points. While he concedes nothing to extremists, he does not neglect their point of view, and most readers will feel that he carries them with him. Altogether a solid and useful book.

The University of Pennsylvania has in Dr. J. H. S. Bossard a Professor of Sociology and Child-helping, and he has written a very useful and timely book on *Marriage and the Child* (Oxford Press, 12s.). The book falls into two quite distinct parts, the first dealing with the Modern Mind and the Child Welfare Movement, and the second with certain selected problems of marriage and their bearing on the status and training of children. Dr. Bossard writes throughout from the point of view of the average modern American who has a profound belief in his capacity to control his world. He considers that this is proved by the whole experience and history of the American people, and that science has made it possible for men to master all material and social problems. His book is therefore written from a purely humanist standpoint, and it is curious and interesting that there is throughout practically no mention of religion in its bearing on education and child development. Apart from this defect, Dr. Bossard's book contains a very complete and carefully arranged survey of the whole question. It bristles with statistics, though it is not always very clear what they are meant to prove. One good feature in it is the insistence on the importance of the home and home life in the training of children, and the many suggestions it contains on how marriage may be regulated to make the right kind of home-life possible.

Democracy and the ideal of freedom for which democracy stands are very much at a discount in certain countries today. The totalitarian challenge to them must be met, and we can therefore welcome Dr. John Dewey's book on *Freedom and Culture* (Allen & Unwin, 7s. 6d.). By culture is meant something very much broader than the German *Kultur*. Dr. Dewey regards it as covering the whole range of human values—moral, economic and political. Only through freedom in the widest sense of the term can the right kind of culture be attained. Even scientific advance and discovery must be subordinated to wider moral and spiritual considerations. As Dr. Dewey says, "a culture which permits science to destroy traditional values but which distrusts its power to create new ones is a culture which is destroying itself". Two of the most interesting chapters in the book are those on "The American Background" and on "Democracy and America". They give English readers an insight into American conditions and mentality which has a special value just now. Indeed the book is particularly useful

because of the light it throws on the development of democratic institutions in the New World as well as in the Old. It is a very thoughtful and illuminating discussion of a really big subject.

Some thirty years ago Dr. A. C. Bradley delivered the Gifford Lectures in Glasgow. They have now been published under the direction of his sister and literary executor, Mrs. de Glehn, with the help of the late Prof. H. H. Joachim, under the title *Ideals of Religion* (Macmillan, 12s. 6d.). As the editors say, Dr. Bradley's work has a certain timeless quality and, though dated so far back, is by no means out of date. He approaches the whole subject of religion from the standpoint of his idealistic philosophy, and his book is a really fine piece of the best kind of apologetic. He believes that religion is an experience, a sense of God, and submission to His will, which carries with it its own vindication; but he also insists that it must be intellectually justified, and that there may be a possible conflict between the experience and its intellectual expression. Two of the most valuable of his lectures are those on Religious Ideas and Truth, in which he claims that religion has its own justification apart from the beliefs in which it is expressed. Doctrines, for example, he suggests may "lie so far from religious experience that they are practically ignored". Dr. Bradley's argument needs to be studied as a whole, and it is a study which will well repay any time and pains spent upon it.

M. Jacques Maritain is now well-known in this country as a very able exponent of Thomist philosophy. In his latest book, *Science and Wisdom* (Bles, 10s. 6d.), he carries on the good work. In the first part of it he discusses the various forms of wisdom or philosophy in the ancient world, dealing especially with the philosophy of nature and the philosophy of faith. The second part of his book consists of reflections on moral philosophy, in which he deals comprehensively with the whole question of the relation of religion to conduct very much from the Thomist point of view. His work is not easy reading, but it is full of positive suggestion and is at once critical and constructive. If it leaves the reader with the feeling that knowledge comes but wisdom lingers, that is only what might be expected from so honest and searching a writer.

W. B. Selbie.

In *The Conflict of the Cross* (Clarke, 3s. 6d.) Mr. O. E. Burton has some good things to say on the significance of the Cross as God's instrument for the redemption of a dying world. He takes his stand upon a cosmic view of the fall as involving a perversion not only in the history of mankind, but in the whole process of organic evolution. "Nature red in tooth and claw" is not in accordance with the purpose of God. The Cross is in no sense a propitiation, but is a victorious manifestation of the love of God for sinful men. Chapter V presents a somewhat naïve view of the Virgin Birth, and in general the author's attitude to the New Testament is uncritical. There are misprints on pp. 13, 39, 77, and 83.

E. J. Price.

The Rev. A. C. Garrett's *The Man from Heaven* (Allen & Unwin, 8s. 6d.) adds another to the many Lives of Christ in recent years. This one is written in sympathy with present-day scholarship, but the author claims to take his own line and to give rather his personal impressions of the life of the Master as a whole, and to interpret it with something of realism and imagination. He writes also for the general reader, and not the professional scholar. It is always a question how far one's individual impressions of what was in Christ's mind are reliable, and what the author speaks of as realism may differ from the reality. But Mr. Garrett has produced a book

which will be read with pleasure and profit; within the limits he has set for himself this is a very useful book; and all the more so because it sends you back to the Gospels as the only living accounts of Jesus.

Canon Basil Redlich's *The Christian Heritage* (Methuen, 6s.) is an anthology of Bible passages, various selections of prose and poetry, and also of prayers, gathered with a view of being helpful in these anxious times. These are grouped into fifty-two sections, one for each week in the year. There are bound to be divergent opinions as to what an anthology should include; but on the whole Canon Redlich has selected wisely and well. Many will find help and the secret of quiet as they read this book. It is a book to keep near at hand.

The Rev. Claude Chavasse's *The Bride of Christ* (Faber, 8s. 6d.) is a scholarly study of the doctrine of the Church as the Bride of Christ. It traces the origins of the doctrine in the Old Testament, its place in the New Testament and in the theology of the early Church; and after Augustine its strange decline. Mr. Chavasse sees in a rediscovery of the doctrine the promise of a fuller spiritual life in the Church. Perhaps one needs a strong Catholic sentiment to go all the way with him; but his essay is one of distinction and highly worth reading.

Dr. Elvet Lewis's *The Approach to Christ* (Independent Press, 3s. 6d.) contains a number of papers or addresses admirably suited to the hour. They reflect the gracious gift of spiritual fervour and understanding which has given Dr. Lewis a place to himself in our Congregational ministry; they also have that Celtic imaginativeness which belongs to the Welsh pulpit. Each address is followed by a prayer; and these prayers are not the least valuable part of a singularly beautiful book.

The Rev. Frank H. Ballard's *Does War shake Faith*? (Jas. Clarke, 3s. 6d.) contains twelve sermons on subjects very apposite to the day. They deal with many of the questions and difficulties which war brings with it for all Christian minds. Mr. Ballard discusses these questions temperately and with insight. The duty of the Christian pulpit to-day, Mr. Ballard says, "is to maintain Christian standards and a Christian spirit".

Another book with a "message for war time" is Canon R. Sinclair's *Victim Victorious* (S.C.M., 3s.). The first part of it is on "Christ's values and ours"; the second part is on "The Seven Words to-day". Canon Sinclair was in the last war, and he writes out of his own experience. There are many who will find this a very helpful book.

Lady St. Aubyn's *Towards a Pattern* (Longmans, 3s. 6d.) relates how in a period of suffering she recovered faith and came to clearness of vision. One feels the sincerity of these letters; they form a piece of self-revelation where criticism has no place.

Mr. Winfred Rhoades's *The Challenge of Life* (Bles, 3s. 6d.) contains sound counsel on many of the homely problems of life. There is a backing of psychology which may or may not always be sound; but in the result there is much that will help the reader to understand himself and to do his own work.

Dr. F. W. Boreham has followed his numerous books with his autobiography, *My Pilgrimage* (Epworth Press, 6s.). This is a book which will give great pleasure to Dr. Boreham's many readers. It is written with a charming modesty and a very winning simplicity; and it reveals a character at once happy and grateful for the mercies which crown life. There are some pictures here of English Free Church circles thirty and forty years ago which one is glad to have; and although Dr. Boreham has travelled so

widely, his love for the homeland keeps breaking out as he writes. There is nothing pretentious about this book; it is touched throughout with the joy of life, and with thankfulness. I am sure Dr. Boreham enjoyed writing it, and his readers will enjoy reading it.

Dr. Harry A. Ironside's *Changed by Beholding* (Pickering & Inglis, 3s. 6d.) is a series of addresses, devotional in character, and with a practical bearing on Christian life. Their open speech and kindly heart must have given them a very real contact with those who heard them. Dr. Ironside is pastor of the Moody Memorial Church, Chicago.

Dr. Alexander Stewart's *Shoes for the Road* (Pickering & Inglis, 6s.) is a memorial volume containing twenty-five of Dr. Stewart's sermons, and an introductory Memoir by Dr. John Macleod. In 1926 Dr. Stewart was elected Moderator of the Free Church of Scotland. These sermons are sound expository preaching, and they have literary qualities which add to their power. An admirable memorial volume.

The Bishop of Chelmsford publishes under the title *Your Faith or Your Life!* (Longmans, 3s. 6d.) a series of twelve personal letters to a sixth-form public schoolboy in defence of the Christian faith. This book is useful for its purpose; but one may take VIth form public schoolboy agnostics a little too seriously, and Dr. Wilson seems rather inclined to do this.

Mr. John Maarten's *The Village on the Hill* (S.C.M., 3s. 6d.) is a story of the sufferings of the Evangelical Church in Germany to-day.

A. T. S. James.

*Let's go to India*, by Miss Margaret Russell (Lutterworth Press, 2s. 6d.), gives in the form of talks between "Auntie Marge", just back from India, and her niece and nephew a vivid picture of various aspects of Indian life, and should admirably fulfil its purpose of interesting children in India and in Christian missions there.

S. Cave.

In S. V. Benson's (Mrs. H. T. Hillier) *The Child's Own Book of Prayers and Hymns* (Warne, 2s.) good workmanship has produced a useful and interesting collection of hymns and prayers so arranged as to give one year's material in monthly portions to both older and younger children. The author hopes that in this way many children will be able to learn a hymn and some prayers by heart each month. The book, though good, lacks the unity that only "inspiration" gives, and its religious impact is rather too diffuse. "Valuable, but not invaluable" might be the best description to apply to it.

John Marsh.

Abroad Oscar Wilde has long been a classic. He has been translated more often than any English writer, Shakespeare alone excepted. In England emphasis has been on the life rather than the works. Scarcely one of the forty years since his death has passed without addition to a now formidable list of biographies. Most of these are regrettably prejudiced: bitterly hostile or ardently on the defensive. Lord Alfred Douglas's *Oscar Wilde: A Summing Up* (Duckworth, 6s.) is no exception. It is admittedly a defence. But though few will accept his high estimate of Wilde as a poet, we do have here a sympathetic interpretation of his life and character as they appear in final retrospect to the friend who, perhaps, knew him better than anybody.

W. B. Yeats's *Last Poems and Plays* (Macmillan, 6s.) adds nothing to his stature as the greatest English poet since Tennyson. Enthusiasts will of course buy the book and value it, as we treasure even the *disjecta membra*

of Sappho or Catullus. But to those who know Yeats by *Innisfree* and *The Countess Cathleen* these sixty-odd poems and two short plays will mean little. This is the embittered and satiric Yeats, without the potent rhythms and the matchless verbal music. Yet there are moments of the old mastery, and his genius, moulded by a lifelong discipline, gives an austere and characteristic distinction to his smallest utterance.

A translation (a good one) from the Lettish is rare. Rarer still perhaps nowadays, a life of a great writer in which he is treated with all respect, and not subjected to an excess of psycho-analytic probing. Miss Zenta Maurina's *A Prophet of the Soul: Fyodor Dostoievsky* (Jas. Clarke, 6s.) is a wholly delightful and unassuming account of his life and philosophy, with an analysis of the main themes and characters of his novels. To anyone who has found Dostoievsky "difficult" or merely morbid, this book may be warmly recommended. His intense spiritual insight into suffering is reflected in his feeling for the *Book of Job*. It is interesting to learn that a reading from *Job* was the earliest of his childhood memories. And how refreshing to find an admirer of Dostoievsky who is scrupulously fair to Turgenev!

In *The Idiot* Dostoievsky drew a character who followed out literally the precepts of the Sermon on the Mount. In *Dr. Hudson's Secret Journal* (Allen and Unwin, 7s. 6d.) Mr. Lloyd C. Douglas has done the same thing on a smaller scale. The difference in attitude is interesting. Prince Myshkin on the whole illustrates the passivity of the Slav: his strength lies in turning the other cheek. Dr. Hudson interprets Christian charity actively in the scientific and commercial idiom of modern America. He sees it as the "investment", under strict conditions, of himself in the lives of others, which pays "dividends" in the increase of personal power. Though there are things here which will grate on a sensitive reader, this is a sincere and courageous book, and one can believe, as reports of it suggest, that it should prove an inspiration to many.

One wonders whether the late M. Charles du Bos wrote his last work in English because so intimate a testament called for oblique expression, as others in similar circumstances take refuge in anonymity? In *What is Literature*? (Sheed and Ward, 5s.) he maintains that, properly understood, it is an almost religious experience. "Literature is the meeting-place of two souls", or the revelation of the soul to itself. Intellectually (he writes as a Roman Catholic convert) the book is not worthy of the author of *Approximations*, and his principles seem more valuable implicit, as they are, in earlier writings, than here exposed. But here, as always, he is a constructive critic with a range and depth of literary appreciation as great and whole-hearted as they are rare.

The gaudy cover and provocative title of M. Denis de Rougemont's *Passion and Society* (Faber, 12s. 6d.) might easily hide from anyone not acquainted with the original *L'Amour et L'Occident* the high earnestness of purpose which pervades the book, and becomes most evident towards the end, where the author propounds his own solution of the problems raised, particularly that of the present and future of marriage. To call the book, as has been done, a history of the Rise, Decline and Fall of the Love Affair, gives a misleading idea of it. It may be this incidentally: it is much more. But the advertisements are right in claiming that the book "escapes every usual category". It outlines the history and psychology of love (*Eros* and *Agape*) in European life and literature from the remote origins of the Tristan myth to the present day; describes its interplay with the passions aroused by religion and war; and contrasts the attitude to it of the cultures of

East and West. M. de Rougemont sometimes displays the analytic genius of a Proust. Only in the middle sections on literature does it seem that dialectical brilliance outruns the integrity of insight.

P. A. SPALDING.

The Clarendon Press has done good service in printing *The Background and Issues of the War* (6s.), the course of lectures delivered in Oxford last Michaelmas. The lectures are "The Historical Background" by the late Warden of New College, "War to End War" by the Master of Balliol, "A League of Nations: the first experiment" by Dr. Gilbert Murray, "Hitler" by Mr. R. C. K. Ensor, "The Diplomatic Background" by Mr. Harold Nicolson, and "The Laws of War" by Prof. J. L. Brierly. The first is particularly masterly, the fifth is brilliant. Dr. Lindsay is the only one who looks ahead; he presents the problem as finding out

> what is the *least* necessary to produce an ordinary everyday world authority, functioning continually and worth while to belong to.

A similar volume is *The Deeper Causes of the War and its Issues* (Allen & Unwin, 5s.), which consists of addresses delivered under the auspices of the British Institute of Philosophy by the Warden of All Souls, Dr. Gilbert Murray, Viscount Samuel, the Dean of St. Paul's, the President of Corpus Christi, Sir Richard Gregory, Prof. Ernest Barker, and the Master of University. The general trend is naturally philosophical, dealing with rights and values, the herd instinct, civilization and the spirit of man, but the last two lectures are political: "If you leave the plenarily autonomous State as your basis", says Prof. Barker, in presenting "The Problem of an Order of Europe",

> you leave unextracted the sting . . . the zest of an entire and plenary self-direction which naturally, and almost inevitably, at any rate under the conditions of Central and Eastern Europe, becomes plenary self-expansion.

Besides the two lectures just noticed, Dr. Gilbert Murray has also published two more books. His *Aeschylus: The Creator of Tragedy* (Clarendon Press, 7s. 6d.) is perhaps not quite what most readers will expect, and seems rather to fall between two stools, part of it (the comparison of the *Prometheus* with *Job*, for instance) being written in general terms for those with no classical background, and part relating to technicalities of a kind which concern chiefly those reading for Honour Moderations. Subjects such as the historical background of Greek tragedy and Aeschylus' stage technique come under consideration; but any comparative appreciation of Aeschylus as not only one of the major tragedians but one of the major poets of the world is strangely lacking.

Something of Dr. Murray's own *Weltanschauung* finds expression in his *Stoic, Christian and Humanist* (Watts and Allen & Unwin, 5s.), in which the 1939 Comte Lecture, "What is Permanent in Positivism" and "The Conception of Another Life" (1914) appear, together with his studies of "Pagan Religion and Philosophy at the Time of Christ" and of "The Stoic Philosophy", here reprinted. Dr. Murray writes of his "profound belief in ethics and disbelief in all revelational religions", and one wonders why "revelational", since, although he confesses he can refrain from believing in "a Friend behind phenomena" only with an effort, he regards the belief as probably no more than wish-thinking, an ineradicable instinct: *Deus est mortali iuvare mortalem*, which he quotes twice, seems as far as he can go. His regarding *humanitas* as but a sublimated instinct (pp. 184 f.) has not prevented him in action from giving splendid service to humanity in the

name of *humanitas;* why then in thought should he shy away from even the highest human conception of God because of its being inevitably conditioned by instinctive and anthropomorphic elements?

Those who enjoyed Dr. Edwyn Bevan's Gifford Lectures, entitled *Symbolism and Belief,* should make a point of seeing the four lectures not included in that volume and now published as *Holy Images* (Allen & Unwin, 7s. 6d.). They are to be regarded as "a digression on a particular instance of symbolism—the use of carved and painted images in religion" and provide much erudite information as well as an acute analysis of the psychology of the subject, in which Dr. Bevan considers sympathetically and objectively the different approaches represented in Christianity by Roman Catholicism and Protestantism respectively. We learn that there was no use of the Cross as a symbol during the first three centuries, nor any allusion in Christian literature to a crucifix before the seventh, while "it is not till the third century that we begin to find pictures of a bearded Christ". The book has four very beautiful illustrations.

Dr. Bevan's *Christians in a World at War* (S.C.M., 6s.) is more for the general reader, but it will often shake him up and make him think. The title may seem something of a misnomer, as the only chapters dealing directly with the War are the last two, "Pacifism" and "What ought we to do?"; but the subjects discussed in the earlier chapters, *e.g.,* the relation between well-doing and well-being, progress, providence, the end of history, second adventism, and belief in a future life, are all subjects which are raising their heads for Christians just now. Dr. Bevan writes, as always, with an honesty and candour as fine as it is rare; and, though glad of anyone's support, from Dante to Hartmann, his thought is always his own, and he is not afraid to condemn Mr. Streit for a paragraph of "Philistine insensibility" or to show one of Prof. Macmurray's theories to be "meaningless". Quakers will not agree that they build their pacifism "on a few sentences in" Christ's "discourses". See "Worth Noting".

Fr. Philip Hughes' *A Popular History of the Catholic Church* (Burns, Oates, 7s. 6d.) is interesting as an example of the best type of textbook being used in Roman Catholic colleges and schools. It is almost wholly a history of Catholicism in Europe, but, even so, to cover twenty centuries in 270 pages presents an immense task and one more than likely to stultify itself; it is perhaps natural that Fr. Hughes spends as long over "Christendom Triumphant in the West" (1123-1270) as over "The Assault on Christendom and the Recovery" (714-1123). He is perfectly frank about such matters as papal immorality and papal encouragement to assassinate Elizabeth, and the unsubstantiated statement of Luther that "his knowledge of theology was superficial in the extreme" is an exception.

Nearly one-third of the total episcopate of the Catholic Church bear Irish names.

A useful feature is the series of chronological tables, listing in parallel columns the popes and the crowned heads of Europe with their respective dates.

The *Great Women in Christian History* studied by Dr. F. Townley Lord (Cassell, 4s.) are Perpetua, Monica, Hilda, Bridget, Elizabeth of Hungary, Catherine of Siena, Joan of Arc, Catherine von Bora, Margaret of Navarre, Teresa, Lucy Hutchinson, Mme. Guyon, Margaret Fell, Susannah Wesley, the Countess of Huntingdon, and Catherine Booth. The book, which is for the general reader, is "meant to draw attention to the heroism, culture and consecration which have characterized Christian womanhood through the

centuries". Here we have a true Catholicism, as in the windows of Mansfield College Chapel.

It says something for Oxford and for British faith in the humanities that the Clarendon Press will still publish such a fine work as *Christopher Marlowe* (15s.), by Dr. F. S. Boas, the result of over forty years' thought and research by a scholar who is at home equally in historical and literary criticism. The best type of both shines here, as Marlowe's works are considered, and as his life is described with so much detail as its enigmatic character allows. Dr. Boas takes pains to illustrate the classical influences on Marlowe's work, especially those of Ovid and Vergil, though "by nature" he was, rather, "a Greek". He also goes fully into Marlowe's alleged "atheism", which in the sixteenth century had "much of the sweeping sinister associations that 'Bolshevism' has in the twentieth". A twice-repeated tilt at Milton's conception of hell seems unfair, if *P.L.* IV. 42 foll. be considered. *Bolunt* should be *Blount* on p. 282.

Mr. N. Hillson's *Inquiring Christian in England* (Methuen, 7s. 6d.), giving his impressions of representative church services of all denominations up and down the country, is *Daily Mail* journalism, and the historical notes about the churches visited are sometimes (*e.g.*, p. 101) astray. That said, it is worth reading, for his reactions are fair, sympathetic, and interesting. Canon W. Thompson Elliott seems to have made the best impression, Birmingham Cathedral the worst. We find the Archbishop of York admitting of a prayer, "I made it up as I went along". The Congregational ministers who appear are the Revs. E. J. Barson and Dorothy L. Wilson.

> There is always something refreshing about the homely illustrative way which the typical Congregational minister, man or woman, utilizes in bringing home the lesson he—or she—desires to teach. The Minister is never dependent on abstruse theology or liturgical arguments. On the contrary. It is a method which relies for its force on its utter simplicity.

Sir Hugh Walpole's loosely-flowing, easy, self-dramatizing style helps him in *Roman Fountain* (Macmillan, 8s. 6d.) to weave objective and subjective together in a way found more often in life than in literature. Officially he is in Rome as a journalist describing the recent Papal ceremonies; personally he is trying to rediscover a fountain, the vision of which had been a "best moment of my life"; most of all he is eager upon the adventure of answering the eternal question, "What does life mean?". Impressions of Rome, Mussolini, Ratti, and Pacelli intermingle with soliloquies about poetry and happiness and his memories of his mother and his youth. "My mind floats in a kind of summer mist."

Brontë readers will find interest, or perhaps irritation, in *The Sources of "Jane Eyre"*, by Mrs. F. S. Dry (Heffer, 2s. 6d.), where it is argued that Charlotte Brontë drew liberally from the novels of Scott and Dickens. Abundant parallel passages are given, but "There is too much to quote. Many of the passages in *Jane Eyre* are mere paraphrases". The approach is solely analytic.

*Nodding Wold*, by Mr. H. L. Gee (Epworth Press, 5s.), may be described, not unkindly, as a sort of religious W. Riley. It is about the village of Nodding Wold and its many friendly inhabitants. A few unfriendly ones would make it more realistic, perhaps, but one feels the better for meeting such genuine good folk, with characters all their own, as John Brant and the housekeeper, Mrs. Salem.

*Philip,* by Mr. Joseph O'Neill (Gollancz, 9s. 6d.), is an unusual book (447 pp.). It purports to be the journal of a man called Philip, who was in Jerusalem in the time of Jesus and knew Judas and Lazarus; who in fact was present at Lazarus' death and burial. What he hears about Jesus haunts him, though he never meets Jesus. The conversational style is modern, *e.g.*, "He made a chair for Lazarus . . . when Lazarus got up after the first pneumonia".

Dr. J. S. Whale's *Facing the Facts* (Hodder, 1s.) reproduces "with few considerable changes" his recent wireless talks. The facts faced are personality, evil, death, Christ, and faith. Many who listened, and many who could not listen, will be glad of this booklet, and will hope for more talks.

In *Religion in the Light of Psychology* (Lindsey Press, 1s.) the Rev. R. W. Wilde studies religion in relation to thought, feeling, and will, and stresses the need for religion to have all three elements in it if it is to be spiritually healthy and a religion of the whole man.

*Man's Act and God's in Africa,* by the Rev. R. J. B. Moore (Livingstone Press, 1s. 6d.), is a moving account of changing Africa in the industrialized Copper Belt of Rhodesia, to which he was the first British missionary to be appointed. The problems presented by the break-up, socially and psychically, of the older African life are tremendous, but so are the opportunities; this book tells of the spiritual as well as the industrial revolution which is taking place.

According to Mr. W. E. Hammond, *What Masonry Means* (Allen & Unwin, 5s.) is a sort of moral and social discipline, conceived throughout in architectural metaphor.

> Masonry begins where all social improvement must begin, namely, with the individual.
>
> To aid men in the selection and control of the materials at their disposal is the primary purpose of Masonry.
>
> The first Grand Lodge of which we have any account was organized by four lodges in London, June 24, 1717.

The City Temple is fortunate to have in the person of its Hon. Treasurer one who could make such a readable account of its history as Mr. Albert Clare has done in the tercentenary commemoration volume, *The City Temple 1640–1940* (Independent Press, 5s.). Mr. Clare, like most of his readers, is more interested in the latter than in the earlier history of what is "indisputably the principal church of Congregationalism to-day", and dismisses everything before Parker in the first 75 of his 286 pages. Parker, Dr. Campbell, Dr. Norwood, and the present minister all receive much attention, particularly the first and the last, of each of whom there are three photographs. Mr. Weatherhead, whose life history (to date) is recorded in detail, also writes a foreword, in which he defends the "popular preaching" for which "the City Temple has always had a reputation".

*I Believe* (Allen & Unwin, 15s.) contains the "personal philosophies" of 23 eminent people, among them the following: Mr. W. H. Auden ("Work is what one does to please oneself, leisure the time one has to serve the community"); Prof. Einstein ("The most beautiful thing we can experience is the mysterious"); Dr. Havelock Ellis ("The conquest of opposing psychic elements into a single harmonious whole naturally results in an attitude of serenity"); Mr. E. M. Forster ("I cannot believe that Christianity will ever cope with the present worldwide mess"); Prof. Julian Huxley ("Diversity is not only the salt of life, but the basis of collective achievement"); Sir

Arthur Keith ("The modern biologist regards 'original sin' as man's inheritance from the jungle"); Mr. Bertrand Russell ("The modern wars of ideologies will be succeeded by another age of reason"); Mr. H. G. Wells ("I am something very different from this individual H. G. Wells who eats and sleeps and runs about the world"); and Miss Rebecca West ("Cruelty is a part of our structure"). One wonders who chose the 23, of whom M. Jacques Maritain is the only professed Christian (no T. S. Eliot, *e.g.*, or Eddington). A feature of the book is the striking photographs of the writers; Mrs. Sidney Webb's suggests the most spiritual personality, and she alone believes "there is a spirit of love at work in the universe".

*The Light of Christ in a Pagan World,* by John A. Hughes (Allen & Unwin, 2s. 6d. & 1s. 6d.), is the title of this year's Swarthmore Lecture. John Hughes claims that among Friends "there is growing up what must be called a new evangelical movement", and pleads for its eager support.

GEOFFREY F. NUTTALL.

## NEW EDITIONS AND REPRINTS

*Ten Victorian Poets,* by Mr. F. L. Lucas (Cambridge Press, 7s. 6d.), is a new edition of *Eight Victorian Poets,* Coventry Patmore and Christina Rossetti being the two here studied for the first time. Mr. J. C. Powys has written a new introduction and a new final chapter to *The Meaning of Culture* (Cape, 3s. 6d.). The late Mr. George Lansbury wrote a preface for the third edition of Mr. Corder Catchpool's *On Two Fronts* (Allen & Unwin, 1s.), which consists of letters written by a well-known Quaker between 1914 and 1918 from such places as F.A.U. stations and guard-rooms at Worcester and Devonport. We are glad to see Prof. John Baillie's *Diary of Private Prayer,* which has reached its 7th impression in 4 years, now in a "Service Edition" (Oxford Press, 2s.). Other new editions are Dr. T. H. Somervell's *Let's Get Things Right* (S.C.M., 2s. 6d. & 1s.), and the Rev. L. D. Weatherhead's *The Mastery of Sex* (S.C.M., 5s. & 3s. 6d.).

## ALSO RECEIVED

G. G. COULTON. *The Roman Catholic Church in Politics.* Wessex Press. 3d.
H. BELLOC. *The Catholic and the War.* Burns, Oates. 6d.
H. MARTIN. *The Christian as Soldier.* S.C.M. Press. 4d.
*A Call to Courage.* By a London Journalist. Pickering & Inglis. 1s.
A. G. F. MACHIN. *How to Conquer Germany.* Author, Thruxton Down, Andover.
H. DUBREUIL. *A Chance for Everybody* (abridged; translated by R. J. Mackay). Employee-Partnership Institute, N.Z. 1s.
A. V. PHILLIPS. *Spain under Franco.* United Editorial Limited. 3d.
VISCOUNT HALIFAX. *The Challenge to Liberty.* Oxford Press. 3d. Perhaps the finest single speech on the issues of the war.
E. S. WATERHOUSE. *The Christian and Modern Philosophy.* Epworth Press. 4d.
C. SKINNER. *A Boy's Right to Religion.* Epworth Press. 4d.
W. G. HUMPHREY. *The Christian and Education.* Epworth Press. 4d.
J. H. RICHARDSON. *The Christian and the Economic World.* Epworth Press. 4d.
D. R. DAVIES. *The Church and the Peace.* Nisbet. 1s. A call to repentance.
T. TIPLADY. *Hymns for the Present Age.* Epworth Press. 4d.
G. H. WOOLLEY. *A Pocket-Book of Prayers.* S.C.M. Press. 1s.
J. L. COLVER & A. WILLIAMSON. *Training for Church Membership.* Berean Press. 1s. A manual of N.T. teaching on the nature of the Church. Prepared for the General Sunday School Committee of the Churches of Christ.
*The Gate of the Year.* Words by Miss M. L. HASKINS, set to music by Miss P. S. PALMER (Chappell).

# PERIODICAL PUBLICATIONS.

**London Quarterly and Holborn Review** (April) contains an unpublished sermon by John Wesley. Dr. A. E. Garvie has some "Lenten Meditations", and Mr. B. L. Manning concludes his reconsideration of Wesley's hymns. Mr. E. E. Kellett writes in his own vein on "Winged Words", and there is a study of Luther by the Rev. A. Goebel.

**Hibbert Journal** (April). Prof. A. H. Dodd writes on "International Morality" and Prof. W. G. de Burgh finds another "Source of Present World-Trouble" in "The Idol of Humanism". Prof. L. Horrox discusses "Literature and War" in general, and Dr. Nicol Macnicol examines "War Aims and Peace Aims in the Bhagavadgita". Prof. J. Laird has some "rather sombre" reflections on "Right and Might". The Rector of Exeter contributes an article on "Cave-Worship". Prof. G. Dawes Hicks surveys recent philosophical literature.

**Friends' Quarterly Examiner** (Fourth Month). A fine number, including studies of Penn and Buchan, sympathetic studies of *Without Knowing Mr. Walkley* and *The Upward* (not *Aspiring*) *Anguish* and of *The Friends of God*, and articles on "New Developments in China" by William G. Sewell and "The Message of Quakerism" in face of Berdyaev, Niebuhr, and others, by Eleanor M. Sawdon. Many to whom Neave Brayshaw stood for Quakerism at its best will be moved by Philip Radley's "Recollections" of him.

**Modern Churchman** (Mar.-April). The Editor welcomes the Rev. D. W. Langridge's recent article in the *Christian World*, "Why Nonconformity?"; will he notice the reactions it aroused? The Rev. W. Richardson writes on "Philo and his Significance for Christian Theology", Mr. G. Milner on "Mahatma Gandhi". Correspondence on "The Bankruptcy of Pacifism" continues.

**The Modern Churchman** (May). The Rev. J. C. Hardwick's "The Philosophy of Samuel Alexander" and Dr. C. J. Wright's "The Fourth Gospel: 'History' or 'Theology'?" should be read.

**Expository Times** (Mar.-May). Three important articles are those by Dr. J. S. Whale on "Sin", by Canon J. K. Mozley on "Reconciliation", and by Mr. H. G. Wood on "Mark's Gospel and Paulinism". The Rev. F. B. Westbrook upholds the traditional view of "The Resurrection Narratives", the Rev. J. W. Jack surveys "Recent Biblical Archæology", the Rev. C. Northcott describes "The Outlook for Missions". An unusual article is "The Conflict between Science and Religion as viewed by an Engineer", by Prof. R. O. Kapp.

**International Review of Missions** (April). Among a large number of articles are "The Shinto Shrines" by the Editors, "Christianity and Karma" by Dr. N. S. F. Ferré, "The Critical Period in the Development of an Indigenous Church" by Dr. W. Freytag, "Some Aspects of the African Watch Tower Movement in Northern Rhodesia" by Mr. Griffith Quick, and "The Portuguese Problem of Adapting Native Populations" by Mr. E. Moreira.

**World Dominion** (Mar.-June). Published every two months at sixpence, this magazine is still useful and attractive.

**Evangelical Quarterly** (April). A well-balanced number, with instructive articles on O.T. Prophecy by Prof. J. Ridderbos and on N.T. Parables by Dr. R. E. D. Clark. The Rev. G. W. Bromiley writes of "Redemption as History and Revelation" and Prof. J. H. S. Burleigh of "Church and State in Scotland". Dr. J. T. Hornsby's article on "The Teaching of John Glas" is of interest to Congregationalists, in view of Glas' influence on the Haldanes.

**Religion in Education** (April). Mr. M. L. Jacks, Deaconess E. Chapman, and two Headmasters deal with the problems and opportunities presented to teachers by the War. Dr. C. Bailey writes shortly but searchingly on "The Schools and Christian Democracy". Prof. H. H. Rowley concludes his helpful discussion of "The Use of the Old Testament".

**Harvard Theological Review** (April). For Semitic students "The Prophets and the Omri Dynasty" by H. Parzen, for classical scholars "An Epigram of the Fifth Century B.C." by A. Cameron, for philosophers "The Philosophy of Incarnation" by J. Laird.

**Anglican Theological Review** (April). An important article is Prof. C. C. Richardson's discussion of the proposed concordat between the Presbyterian Church in the U.S.A. and the Protestant Episcopal Church. Prof. B. S. Easton writes on "Divorce and the New Testament", J. F. Fletcher on "Social Training for the Pastoral Ministry".

**Colgate-Rochester Divinity School Bulletin** (Feb.) contains a philosophical meditation, "The Way of the Wise", by Mr. T. Wearing, and "A Neglected Approach to the Jewish Problem", by Mr. G. R. Berry.

**Review and Expositor** (April). Dr. W. T. (here called T. W.) Whitley writes on "Christian Military Orders", Mr. A. C. Kruer considers "Paul's Handicap", the Editor presents a lengthy questionnaire as a "Suggested Plan for Church Stock-Taking".

**Review of Religion** (Mar.). An unusual and valuable article is Prof. O. G. von Simson's on "The Bamberg Rider", in which he studies "the way in which the medieval mind transformed the ancient idols into living symbols of a new spiritual world". In "Primitive Monotheism and the Religion of Moses" Prof. T. J. Meek "turns the tables" on Sir Charles Marston. Prof. Reinhold Niebuhr has a short reply to Prof. D. C. Macintosh's criticism.

**Review of Religion** (May). The three main articles are "The Attitude of the Ancient World Toward Judaism" by Isaak Heinemann, "The Demands of the Religious Consciousness" by Benjamin Miller, and "On Typical Misinterpretations of the Religious and Moral Experience" by Maximilian Beck. Prof. L. H. Gray supplies a bibliography of Cornish hagiography, and Prof. D. C. Macintosh has a rejoinder to Prof. R. Niebuhr.

**Theological Studies** (May). Fr. T. J. Motherway defends the literal interpretation of the creation of Eve, Fr. G. Kelly asks at what point sexual pleasure ceases to be merely sensual and becomes venereal, Fr. W. J. Burghardt concludes his article, "Did St. Ignatius of Antioch know the Fourth Gospel?".

**Nouvelle Revue Théologique** (Jan.-Mars). Père R. Thibaut considers *La signification des gestes du Christ*, Père E. Mersch writes of *Sainte Marie, Mère de Dieu*, M. C.-F. Jean surveys *Les traditions suméro-babyloniennes sur la création d'après les découvertes et les études récentes*. Two articles dealing with Jesuit history are *La vie secrète des Jésuites belges de 1773 à 1830* by Père E. de Moreau, and *Les Jésuites à Paray-le-Monial (1619–1763)* by Père G. Guitton. There is a *résumé* of *Le premier rapport officiel sur la persécution de l'Église en Pologne occupée par les Allemands*.

**In Extremis,** 1940, No. 1. Dr. Karl Barth writes the first instalment of *Le chrétien sous les armes*. Pastor W. Fischer considers *Der Antisemitismus im Licht der Bibel*.

**The Layman** (April). Mr. R. Wilson Black's "Forward in War Time" shows what the Baptists are doing.

**The Baptist Quarterly** (April). The outstanding articles are the Rev. A. A. Reid's "Benjamin Keach, 1640" and the Rev. C. E. Wilson's "The B.M.S. and Bible Translation".

**The Common Room** (April). This number is valuable because of its list of Settlements, which should be scrutinized in the light of Mrs. J. L. Stocks's "Settlements and the New Social Order".

**The Bulletin of the John Rylands Library** (April). Even more interesting than usual, with Dr. E. F. Jacobs's "The Brethren of the Common Life" the opening article. Among the other contributions are Dr. T. W. Manson's "St. Paul in Ephesus", Dr. W. G. Orr's "Armed Religious Ascetics in Northern India", and Prof. T. H. Pear's "The Psychology of Psychologists".

**Religion in Life** (Spring). This American quarterly maintains its freshness. There are a dozen good articles, of which may be mentioned Prof. C. T. Craig's "From the Last Supper to the Lord's Supper", Dr. Wheeler Robinson's "The Meaning of History", Dr. W. K. Anderson's "Luther and Calvin: A Contrast in Politics", and Dr. Adelaide T. Case's disturbing "Children's Ideas of Jesus".